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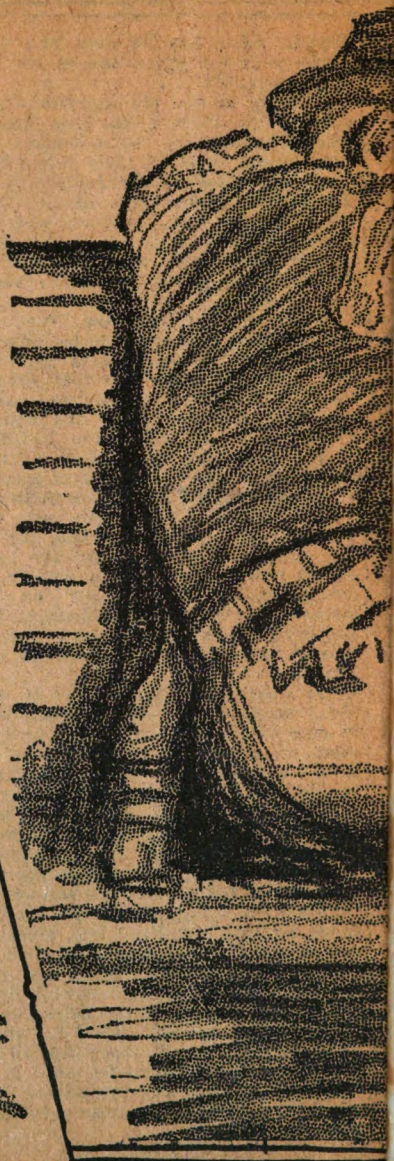
from the fact on base of Sal
Mexico. The long, uncertain
communications was constant
broken by hostile tribes, so
became apparent that, if the
were to be successfully made,
they had to be made self-sufficient.
Accordingly, we find documents
of much shifting and
about of posts and missions
of sites where they could support
selves through agriculture
tion.

Governed Location of Towns

In this search for water
vincial governors, under whose
ity settlements were made, con-
sent out engineers to report on
sibility of the projects under con-
tion and to submit estimates of
building dams and acequias.
thorities followed this procedure
closely that the availability of
for irrigation governed the location
settlements even in East Texas
the rainfall was sufficient to grow
crops.

Their projects were well dis-
over the dryer portion of the
Mention has already been made
irrigation systems along the
Grande below El Paso. Those
nals were dug by the Indians
the direction of the Spaniards,
three thousand acres that they
became famous for orchards and
yards. The dam that took the
from the river was a makeshift
which was washed out annually
May and June floods. An effort
made in 1754 to collect a tax of
cents a hundred vines for building
permanent dam. Although there
250,000 vines in the valley the
ers claimed they were too poor to
the assessment and the project
through.

The site of the Mission Rancho
about four miles upstream from
present city of Goliad, was chosen
the possibilities it supposedly offered
for irrigation. In 1756, a report



Heroes of the Alamo

W. B. Travis	James Bowie	James B. Bonham	David Crockett
Allen, R.	Dilliard	J. C. King	Rose, J. M.
Anderson	Duel, L.	W. King	Rough
Autrey, M.	Durst, S.	Lanio	Rusk
Ayers	Esparza	W. Lewis	Ryan
Bailey	Evans, R.	W. C. Lewis	Sears
Baked, G.	Ewin, J.	W. Lightfoot	Sewall, M.
Baker, L.	Fishback, W.	W. Linn	Simpson, W. K.
Baker, W. C. M.	Flanders, J.	L. Lonly	Smith, A.
Baliess	Floyd, D.	Losoyo	Smith, C. S.
Balentine, R. W.	Forsythe, J. H.	C. W. Lynn	Smith, J. C.
Baker, L.	Faqua, J.	C. W. Bain	Smith, W. H.
Bangle, J. G.	Gaston, J.	Marshall	Starn
Baugh, J. G.	Garrett, J. C.	A. Martin	Starr, R.
Blair, J.	Garwin, J. E.	McCaferty	Stewart
Blaselsy, W.	George, J.	McCoy	Stockton, R. L.
Beard, J.	Gilmore	McGee	Summers
Bourne, D.	Groyn	McGregor	Summerline
Bournsan, J. B.	Grimes, C.	McKenny	Sutherland
Bowen	Harris, J.	McQuerry	Taylor, E.
Brown	Harrison, W. B.	E. Meltan	Taylor, G.
Burnell	Haskell, C.	Dr. Nicholson	Taylor, J.
Burns	Hawkins	W. Mills	Taylor, W.
Butler, J.	Hays, J. M.	T. R. Miller	Thomas
Cabrera, J. M.	Hersie	L. Milsap	Thornton, J. M.
Cane, J.	Holland	E. P. Mitchell	Thompson, Dr.
Carey, W. R.	Holloway, S.	R. B. Moore	Thurston, J. M.
Clark, J. C.	Homrell, W.	Moore	Tomlinson
Cloud, Wm.	Hutcheson	E. Morton	Valentine
Cochran, R.	Ingram	Mussulman	Warnall
Cottle, G. W.	Jacinto	E. Nelson	Warner
Crawford, S.	Jackson, P.	G. Nelson	Walsh
Crossman, R.	Jackson, D.	W. G. Nelson	Washington
Cummins, D. P.	Jackson, J.	Nelson	Washington, J.
Cunningham	Jameson, G. B.	Neggin	Waters
Darst, J.	Jimenez, J. M.	Nolan	Wells
Davis, J.	John	Ostener	Wilson, D.
Day, J. C.	Johnson, L.	Paggan	Wilson, J.
Davell, L.	Johnson, W.	Parker	Wilson, J. L.
Despalier, C.	Kedison	Pelone	Williamson, H. S.
Deardort, W.	Jones, J.	Pollard	White, J.
De Sanque, F.	Kenny, J.	Reddenson	White, R.
De Vault	Kenny	Reynolds, J. R.	Wolf
Dickens, J.	Kent	Robins	Wright
Dickenson, A.	Kimble	Robinson	Zonco
	Evans, S. B.		

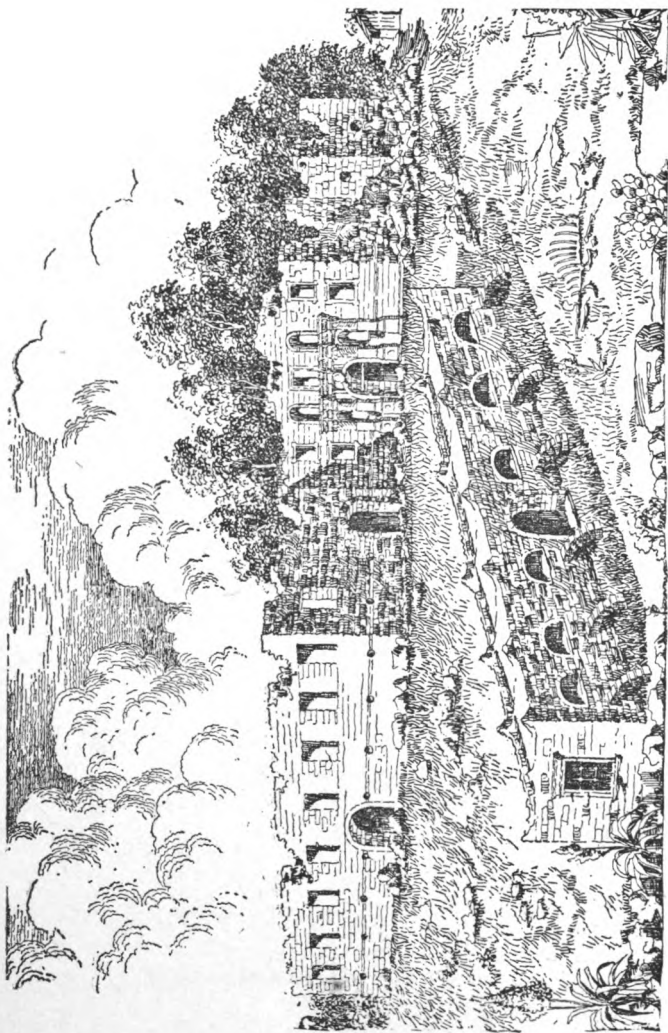
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San Antonio de B́exar

Historical, Traditional, Legendary

R. M. Watts
1922

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by
Mrs. S. J. Wright.



Appearance of the Alamo Buildings when the Battle Ended.

SAN ANTONIO DE BÉXAR

Historical, Traditional, Legendary.

An Epitome of Early Texas History

- BY -

MRS. S. J. WRIGHT

**Past-President Texas Federation of Womens' Clubs
Chairman History Committee T. F. W. C.**

**Illustrated With Drawings by J. M. Longmire
from Rare Photographs**

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PREFACE.

The early history of San Antonio de Bexar, the oldest city, and for many years the capital of Texas, is, broadly speaking, an epitome of the history of our State from the founding of the first mission to the founding of the Republic.

It was when gleaning from many authoritative sources, material for "The District of Bexar," Part II of the work now in preparation, "Texas: Historical, Traditional, Legendary," that this fact became evidenced. My attention was then withdrawn from all other portions of the District of Bexar and concentrated on San Antonio. The wonder of her history, the richness of her legendary and traditions, entitle San Antonio to a volume consecrated to the story of her development and her fascination.

The contents of this volume, abridged as regards distinctly local events, and extended in those relating to the State at large, will be incorporated within the next six months, into Volume I of "Texas: Historical, Traditional, Legendary." This latter work is being edited and compiled by myself as Chairman of the History Committee of the Texas Federation of Wom-

en's Clubs, and is indorsed by that organization. Many club women, as well as many other loyal Texans, both men and women, have rendered able assistance in securing local data for this work, and to them it will be gratefully dedicated.

The contents of this volume on San Antonio de Bexar, to be absolutely authentic, could not have been published at an earlier date. It is to Professor Herbert E. Bolton, formerly of the University of Texas, but now of the University of California, that our State is indebted, through his recent "Texas in the Middle Eighteenth Century," for the history of an epoch hitherto considered uninteresting and unimportant, because unknown. For the greater part of thirteen years Professor Bolton burrowed in archives of Mexico, Texas and Western Louisiana, therein discovering the lost and scattered records of that neglected period. From these he has prepared an exhaustive narrative which it has been my good fortune to secure and use as a most valuable volume of reference.

Professor Bolton's "Native Tribes Around the East Texas Missions" is our authority for the location of early Texas missions, while the chief reference for this period, historically, is Clark's "The Beginnings of Texas," especially recommended by Professor Bolton for this work, supplemented by the latter's

"Notes" on this monograph, which gives the latest researches into the Texas archives of this period.

Other authorities for other epochs are Yoakum's and John Henry Brown's "History of Texas," Barker, Potts & Ramsdell's "School History of Texas,"—the last for brief chronological reference—and some local contributions accredited in the body of this book.

It is hoped and believed that the demand for a convenient and reliable work on San Antonio de Bexar, containing the latest authoritative researches, though in miniature, will be met by the production of this volume.

Mrs. S. J. WRIGHT.

Paris, Texas, September 9, 1916.

SAINT ANTHONY OF PADUA.

(San Antonio.)

The life of the patron saint for whom San Antonio de Bexar was named, contains that peculiar intermingling of history and legend which betokens the imagery of the mediaeval mind. We know that he was born in Lisbon in 1195; that he died at Padua thirty-six years later, and was canonized in 1232 by Pope Gregory IX.

At the age of twenty-five he entered the Franciscan order and shortly afterward, having seen conveyed to the church of Santa Croce the bodies of the first fifteen martyrs who had suffered death at Morocco, he became inflamed with a desire for martyrdom and started for Africa filled with holy zeal. But the scroll of his life had not prescribed this sacrifice. Later he was sent to the hermitage of Montepaola (near Forli) to celebrate mass for the lay brothers. While living thus in retirement, it came to pass that a number of Franciscan and Dominican friars were sent together to Forli for ordination. When the time arrived for this ceremony it was found that no one had been appointed to preach. Every one declining—being unprepared—Anthony, finally turned to, was compelled by obedience to consent. He first spoke slowly and timidly, but soon became enkindled with fervor and explained the most hidden sense of the Holy Scriptures with such erudition and sublime doctrine that all were struck with astonishment, especially as his extreme modesty had prevented him from

making known previously his profound knowledge of sacred writings.

His public career dated from that moment. The silver-tongued eloquence with which he proclaimed the beauty of a seraphic character corresponding to the spiritual ideal of St. Francis, coupled with his fervor in putting aside all doctrinal speculations, made him a powerful force in the extinction of heresy. He possessed a mighty gift of miracles. Among those attributed to him was that of the poisoned food which had been set before him at Rimini by the Italian heretics, and which he rendered innocuous by the sign of the cross. Another is that of the fishes to whom he is said to have preached, finding that the people would not listen to him, and who turned willing ears to his words. This occasion caused him to be made the patron saint of all animals, as well as the fish of the sea and the fowls of the air. At Padua occurred the famous miracle of the amputated foot. A young man, Leonardo, in a fit of anger kicked his own mother. Repentant, he confessed to Father Anthony, who said, "The foot of him who kicks his own mother deserves to be cut off." Thereupon Leonardo ran home and cut off his foot. Learning of this Father Anthony took the amputated member of the unfortunate youth and miraculously re-joined it.

Existing documents do not decide the question as to the locality where appeared the apparition of the infant Jesus to the holy monk. But the fact—or

legend—has made and perpetuated him the protector of all little children.

Aside from other gifts he possessed that of prophecy, with which he made the subject matter of his sermons more popular in spite of the fact that in them he had to fight against the three obstinate vices of luxury, avarice and tyranny.

Immediately after death he appeared at Vercelli to the abbot, Thomas Gollo, and his death was also announced to the citizens of Padua, by a troop of children crying, "The Holy Father is dead! St. Anthony is dead!" The citizens of Padua erected to his memory a magnificent temple to which his precious relics were transferred in 1263.

The name of St. Anthony, patron saint of an early Texas mission, has been locally perpetuated through the work of friar and soldier—San Antonio de Valero, the old mission known to this generation only as "The Alamo," and San Antonio de Bexar, its adjacent presidio and protection, having given their common name to that of the ancient capital and present metropolis of our State, once called the villa of San Fernando, now the city of San Antonio.

KEY TO SPANISH PRONUNCIATION.

a has the sound of ah

j has the sound of h

e has the sound of ay

o has the sound of oh

i has the sound of ee

u has the sound of oo

c is sounded like k, except before i and e when it is sounded like thay. This has become Mexicanized in Texas, however, into s, as in the proper name *Garcitas*, for example, which is pronounced Gar-see-tas not Gar-thee-tas.

g has the sound of g in garden at the beginning of a word; elsewhere, it has the sound of h.

h is silent. ll is sounded like lli in million.

ñ is sounded like ny in lanyard.

hua is sounded like wa in water.

z is sounded like th in thank.

y as a connective is sounded like ee.

x is silent

SAN ANTONIO DE BÉXAR:

Historical, Traditional, Legendary.

CHAPTER I.

SPANISH EXPEDITIONS TO THE LAND OF THE TEJAS.

The Site of La Salle's Colony—Origin of the Name
"Texas"—Father Massanet—Founding of the First
Texas Mission—French Enterprise and Aggression
—Discovery of the Source of the San Antonio River
—A New Objective Point of Occupancy.

A people resembling the Spaniards in color, had landed in the year 1684 on the coast of the Gulf of Mexico, not far from the Rio Grande. This information was gained by Fray Damian Massanet,* a Franciscan missionary lately come out from Spain and residing in the mission of Caldera in Coahuila, from an Indian of the Quems nation. By him it was conveyed to Don Alonzo de Leon, commandant of the Presidio of Coahuila, who made it known to the Count of Monclova, Spanish Viceroy of Mexico.

In obedience to a decree of Philip of Spain that no foreigners should enter the waters of the gulf on pain of death, orders were given at once to De Leon

*Or Manzanet.

to penetrate the country with such troops as he could gather from the garrisons of Monclova and Saltillo, and drive out whatever foreigners he might find, taking with him Fray Massanet as chaplain.

De Leon, under orders from Marquis de Aguayo, governor of the new kingdom of Leon, had already made two unsuccessful expeditions to find the Bay of Espiritu Santo (Matagorda Bay) and its rumored colonists. This time his efforts were more effectual. Leaving Monclova, March 23rd, 1689, accompanied by a party of about eighty, with the Quems Indian as guide, they crossed the Rio Grande and passed over broad stretches of prairie broken with occasional hills and varied with dense thickets of mesquite and thorny shrubs. Continuing on their way they crossed and named the rivers Nueces, Sarco (Frio), Hondo, Medina and Leon (San Antonio). On April 22nd, they reached the village and fort of Saint Louis,* on the Garcitas River near the shore of Lavaca Bay where La Salle had attempted to plant his colony. The place was deserted and presented a scene of devastation—the work of Indians less than three months before. De Leon's task was already performed—the settlement had been destroyed, the bay discovered.

De Leon and Massanet then went as far east as the Colorado River where they were met by the chief of

*"In the discovery of lost sites, I count as my cardinal joy the identification of the location of La Salle's fort, on the Garcitas River, near the shores of Lavaca Bay."—*Bolton*, in the Preface of "Texas in the Middle 18th Century."

the Nabadache, the westernmost of the Hasinai, or Texas* tribes. After a short conference, they arranged to return the following year to found a mission for his people. True to this promise, and with the co-operation of the government, they returned in 1690 with a party, going still further eastward until the nearest village of the Texas (Hasinai) confederacy, near the Neches River, was reached. In the middle of this Nabadache village, surrounded by a savage wilderness and three hundred miles from any settlement, they founded the first mission in Spanish Texas, † naming it San Francisco de los Tejas.‡ Nearer the Neches, but not far distant, was established later in the year by the friars left at the first mission, the second mission of that region, El Santisimo Nombre de Maria.

The successful establishment by Fray Massanet of a mission among the Tejas tribes, stimulated both the political and spiritual authorities of Mexico, to renewed enterprise. A third expedition much more

*From this Indian tribe the name of our State of Texas is derived. This word, variously spelled by the early writers, had wide currency among the tribes of Eastern Texas, and perhaps over a large area; its usual meaning was "friends", or more technically, "allies". The Texas included tribes who spoke different languages and were widely separated. Some of these tribes did not apply the term restrictively to themselves as a name, but used it as a form of greeting, like "Hello, friend," with which they even saluted Spaniards after their advent . . . I may say in this connection, that the meanings, "land of flowers", "tiled roofs," "presidio," etc., sometimes given for the name Texas, I have never seen suggested by early observers, or by any one on the basis of trustworthy evidence.—*Bolton*, in "Native Tribes About the East Texas Missions".

†El Paso being in what was then New Mexico.—*Bolton*.

‡For the exact location of the missions referred to in this chapter, see Chapter XVII.

extensive was planned for the following year to be commanded by Don Domingo Teran de los Rios, governor of Coahuila and Texas. After reaching the Tejas village with his soldiers, flocks, herds, and supplies brought for the support of the mission, and delivering presents and messages from the viceroy to the governor and captain of the nation, Teran proceeded with due formality to constitute out of the lands of the Tejas tribes, the New Kingdom of Nueva Montaña de Santander y Santillana. But Teran's expedition failed to accomplish the primary purpose for which it set out—the general occupation by Spain of the lands toward the northeast through the establishment of missions. The practical obstacles in the way of carrying out the missionary enterprise, together with the lack of harmony between the spiritual and military leaders of the expedition, prevented the establishment of even one of the eight missions contemplated. Massanet and the missionaries left with him, continued their efforts at San Francisco and Santa Maria, but the work did not prosper.

There being no longer any political reason for maintaining settlements beyond the Rio Grande—the alarm of a French occupation having passed, and the reports of Fray Massanet indicating the difficulties of his situation, the Spanish government instructed the priests to retire from the missions. Fray Massanet and a few *padres* and soldiers, after burying their swivel guns, the bells, and other iron implements, abandoned

the missions and returned to Coahuila. Thus the Province of Nueva Montaña was left for twenty years to the undisturbed possession of the Indian tribes, to await until another and more serious menace to their authority in the lands east of the Rio Grande, should stimulate the rulers of New Spain to a saner and more determined effort to make good their title to that region by the fact of actual occupation.

In 1715, however, a new condition of affairs presented itself. For many years the French had concerned themselves but little about the territorial claims of Spain to the Western world, nor was her right disputed to whatever lands she might desire, but finally French enterprise and aggression reached out across the vast wilderness of Texas, and knocking at the barred door of Mexico, aroused the Spaniards from their lethargy and set in motion their friars and soldiers to re-establish their missions among the Tejas Indians, and to make a permanent occupation of their lands in the New Philippines.*

In September, 1712, the Sieur Antoine Crozat received from his king, Louis XIV, a grant of a monopoly of the trade of Louisiana for a period of fifteen years. This document attempted for the first time to define the limits of Louisiana,—the country watered by the Mississippi River and its tributaries, and included between the English of Carolina on the

*A name given in honor of Phillip of Spain, but the name Texas had become so firmly fixed in the Spanish mind that Nuevas Philipinas soon fell into disuse.—*Fulmore*, "History and Geography of Texas as Told in County Names."

east and New Mexico on the west. As a result, Louis Juchereau de Saint-Denis, French trader, with twenty-four men, and as many Indians as necessary, was dispatched to Mexico City seeking to open the way for a profitable traffic in French merchandise with the markets of Coahuila and Nuevo Leon. Experiencing many thrilling adventures, he passed through the land of the Tejas and crossed the San Antonio River, that brave stream on whose banks so much of the early history of the Province was soon to be enacted. Here he found an Indian village and remarking the spot, observed it was very suitable for a village and worthy a good presidio.

Finally in June, 1715, Saint-Denis arrived with his *valet de chambre* at the City of Mexico from Monclova, conducted thither by a detachment of soldiers under orders from the government of Coahuila. As a result of the audiencias to which he was called by the viceroy, it was determined by the council, which met in August, that because of this French incursion the commerce of the north was threatened with destruction, and valuable mines were liable to immediate danger of being possessed by the encroaching French. Here was an emergency that demanded imperative action, and aroused the government of Mexico to set in motion its slow, cumbrous mission-presidio process of occupation and colonization.

On February 17th, 1716, Don Domingo Ramon, captain of the soldiers and leader of the new expedition,

set out from the villa de Saltillo with Saint-Denis, who had evidently made a favorable impression, chief guide and interpreter. In addition to the military and religious contingencies, there were two men with families, also some unmarried men and women, and others, constituting a total of sixty-five persons. On April 27th. they left the Rio Grande and were conducted by Saint-Denis over a more northern route than any previously taken, which led them on the 14th of May to some springs at the source of the San Antonio River to which they gave the name of San Pedro. Captain Ramon noted the spot as one most suitable for the building of a city, and Fray Espinosa, president of the Queretaro Missions around San Juan on the Rio Grande, who was accompanying the friars, saw in it a suitable site for a mission. The San Xavier River (San Gabriel of today), was visited and named on June 1st; Brushy Creek, its principal tributary was twice crossed and given the name of Arroya de las Benditas Animas (Creek of the Blessed Souls), which it bore almost continuously throughout Spanish days.*

On June 20th they came to the Hasinai village where the first mission of San Francisco de los Tejas had been built; a spot four leagues† further inland was selected by the Indians themselves for the location of the new mission, San Francisco de los Neches. Other missions were soon established, three on the

*"It will be seen that this expedition, led by Saint Denis, did not by any means follow the 'Old San Antonio Road' of later days."—*Bolton*.

†One Spanish league equivalent to two miles.

road by which the French had made their incursions into Texas. Of these established by the Zacatecan friars, with that of Concepcion nominated the capital, Fray Antonio Margil* de Jesus was made president, with Fray Isidore Felix de Espinosa president of the Queretaran missions, among them that of San José. It was agreed between the two presidents, that each religious fraternity should draw its converts from the tribes in its own immediate territory, that there might be no conflicts.

The expedition of Ramon, having found the rivals of Spain settled upon Red River and facing aggressively westward, showed the Spanish government that to withdraw again meant to abandon Texas to the French. But to make permanent the missions established among the Tejas tribes it was necessary to go farther, to extend the sphere of occupation, and to make a greater show of strength. To this end and chief in the plans of Spain, was the early establishment of a mission and presidio on the San Antonio River, a half-way house between the remote settlements on the Neches and Sabine and the outlying settlements of Mexico.

There must now be no retreat; that spot at the head of the San Antonio River, which had been observed so commendingly by Saint-Denis, Don Ramon, and Espinosa was soon to be the objective point of a new expedition.

*Padre Margil joined the expedition after it left the Rio Grande, he being too ill at the time to accompany it.—*Clark*.

CHAPTER II.

THE FIRST SETTLERS OF SAN ANTONIO.

Alarcon's Expedition—Villa, Mission and Presidio at the "Head of the River"—Route of the Aguayo Expedition—Abandonment of the East Texas Missions—Re-establishment—San Fernando of the Canary Islanders—A Permanent Texas Settlement.

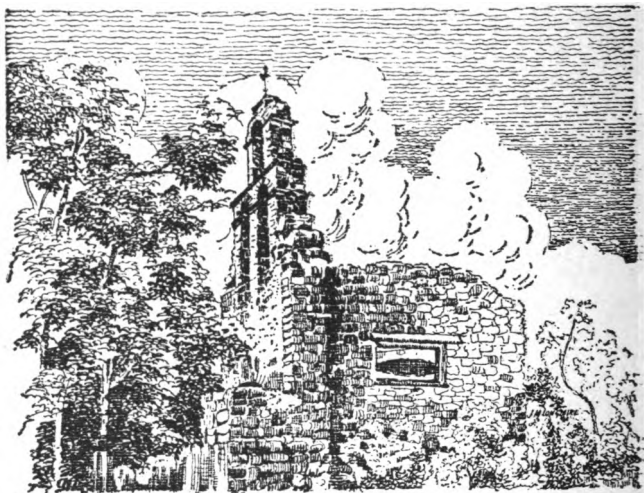
To the Spaniards of that day two years were but as yesterday. At the end of 1716 all preparations seemed to be made for the *entrada* (expedition) into the province of Texas which was to repel the advance of the French and to better control the Indians of the missions. It was not until March, 1718, however, that Don Martin de Alarcon, leader, with the title of lieutenant-general of the province of Texas, or the Nuevas Filipinas, was ready to receive formal orders and instructions prior to departure. Among other orders was one requiring that a place be selected as a capital for the province in which there should be erected strong houses of stone for the soldiers' quarters. It was also ordered that a villa be established on the banks of the San Antonio, in proximity to the missions to be established, which must consist of not less than thirty inhabitants, citizens and soldiers, who should be accorded all the privileges in lands, waters, and pastures which the royal laws granted.

Fray Antonio Olivares, experienced in missionary work among the Indians, acquainted with the tribes and country beyond the Rio Grande, and provided with a well worked out plan for founding a mission of his own, had charge of the friars of this expedition. A few months later the party, composed of fifty persons, including soldiers, missionaries, mechanics and families, arrived at the head waters of the San Antonio River, where "in the most pleasant place in the province of Texas," was founded *San Antonio de los Llaños*. This establishment consisted of a village named *Villa de Bejar*, a presidio, *San Antonio de Bejar*, and by its side, a mission called in honor of the viceroy, *San Antonio de Valero*—later known as "The Alamo." To this latter Fray Olivares transferred the Jarami Indians from the mission San Francisco Solano, which he had founded in the northern part of Coahuila. The villa soon had as many as thirty families, and the mission a large number of Indian residents, which Alarcon left—under protection of the presidio, and in a peaceful and comfortable condition, but destined not long to remain secure and in harmony.

Not until the founding of this little colony on the San Antonio can Spanish occupation of Texas be considered permanent. The six missions east of the Trinity, with the small quota of missionary fathers, a few soldiers, and an occasional half-breed family, were ever threatened by hostile Indians or the en-

encroachments of the French, but this settlement made it possible to retain them. So the Spaniards rested for a season from their expeditionary labors,—but the season was doomed to be short. The next movement of occupation came in 1721, when war having been declared in 1719 between France and Spain, and French incursions being made into Spanish Texas, a more strenuous military policy was undertaken. The expedition led by the Marquis de Aguayo, governor-general of New Estremadura and the New Philippines, was better equipped, consisted of a larger body of men, and traveled a greater distance than any other sent out by Spain. This expedition crossed the Colorado River near the mouth of Onion Creek, and followed a northward course which brought them across what is now Brushy Creek, the San Xavier (San Gabriel) River, Little River near Belton, thence to the Brazos about Waco; thence in a southeasterly direction to the Tejas tribes, where Aguayo re-established the missions which had been abandoned two years before because of French incursions. It was this expedition which determined the ownership of Texas—or of what is now Southern Texas—in favor of Spain.

But these missions were again destined to abandonment. Espinosa himself recognized the dismal failure of attempting to civilize the Indians of the Hasinai settlements, into *pueblos*, built in close order. They determined to live in *ranchos* (separate houses) well apart from each other, each household seeking a place



Side View of Mission San Juan, before restoration.

suitable for its crops and having a supply of water. Again, while events had justified the Spanish estimate of the importance of the Hasinai as a base of political operations, and their control had remained for a century or more a cardinal point in the politics of the Texas-Louisiana frontier, it was soon learned that the less and smaller tribes of the San Antonio River nearer Mexico and farther removed for the contrary influence of the French, afforded a better field for missionary labors. It was these causes which brought about the abandonment in 1729, after fifteen years of effort, of all but one of the missions of the

group, and the re-establishment of San Francisco, Concepcion, and San José to the San Antonio River, in the environs of what is our modern San Antonio.

The *padres*, after Aguayo left Texas in 1722, continued their labors under great disadvantages, and finally despaired of success in making permanent settlements unless they could induce the government to send out more people to furnish to the Indians an example of life they were expected to lead, and to teach them the most necessary arts.

The first officially recognized civil settlement* in Texas was the *villa*† of San Fernando de Bexar‡ founded in 1731 by a group of Canary Islanders. Several new features appeared in the plan for the establishment of this *villa*. Hitherto the arrangement for the settlement of families had been worked out by the missionaries, the orders issued by the viceroy, and all families brought in, natives of Mexico. Now the idea was taken up by the king; all the orders were issued by him at the suggestion of the Marquis de Aguayo, and all families were to be brought from the

*The information in this chapter relative to the early settlement of San Antonio and its preliminaries, is a brief summary of an article by Miss M. A. Austin (Mrs. Hatcher), entitled "The Municipal Government of San Fernando de Bexar," in Vol. VIII, No. 4, of Texas State Historical Association's Quarterly, founded on original records in Bexar archives, translated by Miss Austin.

†In Texas the term "villa" seems to have been applied exclusively to corporate towns. San Fernando, the only settlement possessing a municipal government during the period of Spanish rule, was the only place thus designated.—M. A. Austin.

‡Named in honor of Ferdinand III, king of Castile and Leon, who died in 1252 and was canonized four centuries later,—and in honor of the Duke of Bexar, second son of Philip of Spain, then ruling sovereign.

Canary Islands (a Spanish possession). Their transportation and maintenance for one year, were to be at the government's expense. In response to this decree, a few people, numbering but ten families at the beginning, started out from the Canary Islands. Within a month their number was increased through marriage, to fifteen families. The heads of these families were Juan Leal Goras, the oldest among them and the leader; Juan Curbelo; Juan Leal Jr., Antonio Santos, Joseph Padron, Manuel de Niz, Vincente Alvarez Travieso, Salvador Rodriguez, Joseph Cabrera, Maria Rodriguez Provayna, Mariano Melano, and four single men, Philip de Armas, Joseph Antonio Perez, Martin Lorenzo de Armas, and Ignacio Lorenzo de Armas, constituting a total of fifty-six persons and fifteen families, or sixteen families if unmarried men be counted as one family.

These immigrants reached Bexar at eleven o'clock, March 9th, 1731. A dispatch from the the viceroy had authorized the governor of the province, Don Juan Antonio Bustillo y Zevallos, or in case of his absence, the captain of the presidio of San Antonio, as soon as the families should arrive, to "take such persons of intelligence as may be available to examine the site a gunshot's distance to the western side of the presidio where there is a slight elevation forming a plateau suitable for founding a very fine settlement. On account of the location it will have the purest air, and the fresh-

est of water flowing from two springs or natural formations, situated on a small hill a short distance from the presidio of Bexar." According to this dispatch boundaries were to be measured and marked out, and lands and water assigned; streets laid off, town blocks, the main plaza,* the site for a church, the priest's house and other buildings, all marked as therein designated. Directions were also given whereby the dwellings might be made beautiful and adapted for defense, cleanliness and healthfulness.

The new municipality was to be governed by a city council or *cabildo*† whose duties were the administration of justice and the protection of the interests of the commonwealth. All orders for the appointment of the members of this body were issued long before the "Isleños" arrived. Although there were other settlers already at Bexar, remnant of the colony of 1718, which, harassed by Indians and unable to support itself, had dwindled to but a handful, to whom should have been given a share in the municipal government of the newly-founded villa, practically in the earlier years this was not the case. In July, 1731, Don Juan Antonio Perez de Almazan, captain of the presidio of Bexar and *justice mayor* of the villa, named from among the *Isleños* all the officers except two *alcaldes*. But it was not until Octo-

*This plaza constituted the center of the settlement and is the Main Plaza of modern San Antonio.

†Later known as the *ayuntamiento*.

ber 24th, 1731, that a completely organized municipal government was established, the only civil community in the province.

CHAPTER III.

SAN FERNANDO DE BEXAR, CAPITAL OF THE PROVINCE OF TEXAS.

Texas as an Administrative Unit—The First Lawsuit in Texas—A Boundary Line of Contention—A Cordon of Strongholds, Texas to California—Early Educational Efforts in San Fernando.

Texas as an administrative unit was a part of New Spain. In civil and military affairs the province was subject directly to the viceroy and the *Audiencia* of Mexico, and in ecclesiastical matters, to the archbishop of Guadalajara. The government, apart from the missions, was almost wholly military, the center and defense of the western settlements being the presidio of San Antonio de Bexar.

The official head of the province was the governor, who as a rule, was a professional soldier as well as professional office-holder. By a decree of 1727, separate governors were appointed for Texas, the capital being located at Los Adaes, a military post fifteen miles west of Red River and facing the French settle-

ment at Natchitoches. The governor exercised both civil and military authority, being *gobernador* and *capitan general* of the province, as well as captain of the presidio at Los Adaes. In the half century between 1731 and 1780, Texas had thirteen governors and governors *ad interim*. Their contemporary renown depended much upon the views of partisan writers. When Governor Manuel de Sandoval took office in 1734, he removed his official residence from Los Adaes to San Fernando and strengthened the garrison at that place, both steps being necessary because of the depredations of the Apaches.

In 1736 commenced the famous litigation case of Franquis *versus* Sandoval, wherein Don Carlos Franquis having been appointed to supersede Governor Sandoval, a captain and veteran office-holder, proceeded to have the latter arrested on various charges, among them that he had removed his capital to San Fernando,—apparently, however, through official instructions; that he was irregular in his accounts with the San Antonio garrison, and that he had discharged certain missionaries and appropriated their stipends. Another charge, the beginning of a long controversy between France and Spain relative to the eastern boundary of Texas, accused Sandoval of culpability in the matter of changing the accepted boundary between Natchitoches and Los Adaes. These latter discussions were all local or within the respective governments, no attempts being made between

the home governments of Spain and France to settle the matter. After much litigation and several reversed decisions, Sandoval was finally acquitted of all charges and Franquis enjoined from proceeding further against him.

The documents transmitted to Spain relative to the proceedings of this first law suit in the history of Texas, filled thirty volumes of manuscript. In them San Antonio is called *San Antonio de Vejar o Valero*; the name *San Antonio de Bexar* seems to have become attached particularly to the presidio, the mission and pueblo being called *San Antonio de Valero*, while the villa was known as *San Fernando*.

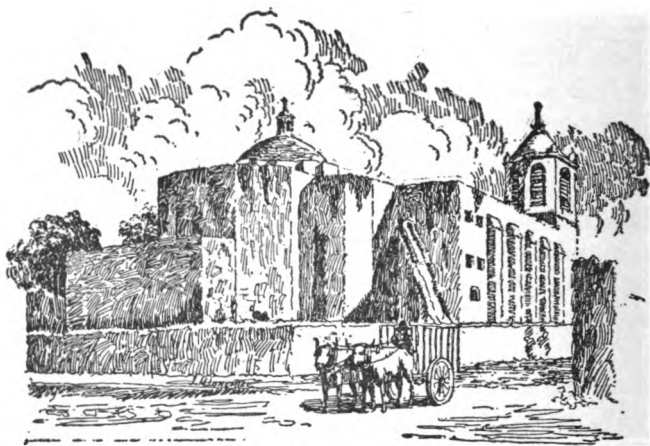
The original Texas was the territory of the Hasinai (Texas) Indians, between the Trinity and Red Rivers, and included much of what is now Louisiana. Early in the eighteenth century the boundaries were extended westward to include the settlements on the San Antonio River and Matagorda Bay. With the founding of the Province of Nueva Santander in 1746, the western boundary of Texas was officially fixed at the lower Medina, the interior limits being indefinite. Later in the century, the Nueces, in part of its extent, became regarded as the boundary.

In 1767, Governor Hugo Oconor strengthened the garrison at the capital. So bad were Indian hostilities there that when Baron Juan Maria Ripperda arrived as governor in 1770, some of the citizens had abandoned the place and others were about to follow.

In 1773, the Spanish government, having decided it would be a wise policy to give back to nature and the Indians some of its imaginary possessions and make more secure its real ones, the defenses of San Antonio de Bexar, among others, were strengthened under orders to Ripperda; under him also, the northeastern frontier was ordered depopulated, and the exiles to be removed to Bexar.

Through the same decree the frontier presidios were rearranged in such a way as to form a cordon of strongholds, placed forty leagues apart in an irregular line between Bahia del Espirito Santo on the San Antonio River in Texas, and Alta, near the head of the Gulf of California, El Paso del Norte on the route, with San Antonio de Bexar and Santa Fé as outposts. In spite of their venerable antiquity and relative propinquity, no direct avenue of communication had been possible between San Antonio and Santa Fé, because of the hostilities of the intervening Indian tribes, but with the establishment of peace with the Comanches the execution of such a project was made practical. It was Pedro (Pierre) Vial, a Frenchman commissioned by Governor Domingo Cabello of Texas, who explored in 1786, the first route between these two places.

Meanwhile San Fernando, the official capital of Texas, still isolated on the dangerous frontier, was retarded in growth by Indian depredations on the outside and by poverty and oppression within. Not



Rear view of original San Fernando Cathedral.

until 1789 was there any sign of an educational awakening. At this time the *cabildo* showed a willingness to promote the establishment of a school, which Don José Francisco de la Mata in a petition says he had opened a few years before, "being led by pity for the ignorance of the youth of the villa;" but, as continued the case during the remainder of the century, little or no energy was displayed in keeping up the same. A school once established, the salary of the teachers was left unpaid in default of funds, and success further hampered by the failure of parents to support teachers in the matter of discipline or to cease the withdrawal of their children from school. Such was the miserable condition of the *villa* that it was doubtful

if the citizens could pay the expenses of a teacher from Mexico and they had none in their midst—even if they could prevail upon a teacher to stay in such a decadent country.*

The expeditions of Vial, of which there were four, may be said to close the half century of Texas history following the founding of San Fernando de Bexar and to bring to an end the first series of readjustments of the Texas frontier resulting directly from the Louisiana cession of 1762.

The end of the century found the Indian question still being agitated through missions and through wars, with little apparent benefit to either race, and the province as a whole having advanced but little over its condition of seventy-five years before.

But at least Texas had in San Fernando one permanent settlement, a capital and a municipality, which served as headquarters and a place of refuge for any and all of her settlers.

*"Educational Efforts in San Fernando," by I. J. Cox.—Texas Historical Association Quarterly, Vol. VI, No. 1.

CHAPTER IV.

DEVELOPMENT.

The Nolan Expedition—The “Neutral Ground”—The Louisiana Purchase and Texas—Magee’s Expedition—Lieutenant Zebulon M. Pike—San Antonio in 1807—The Gachupin War—An Official Butchery—The Battle of Alazan.

The beginning of the nineteenth century showed that Americans had already begun to take an interest in Texas, as evidenced by the expedition of Philip Nolan, for several years trader between Natchitoches and San Antonio. In the year 1800, the remainder of his ill-fated company, reduced to but eleven men, were brought manacled to San Antonio and imprisoned, to continue their weary waiting on the slow processes of Spanish law.

At the close of 1806, Texas had reached a flourishing condition. The marching and display of many troops and the presence of many distinguished generals, the force at San Antonio being temporarily increased by troops under General Don Antonio Cordero enroute to Natchitoches,—all this was occasioned by the dispute between Spain and the United States relative to the boundary between the two countries. Conflict had fortunately been avoided—all territory between the Sabine and Arroya (creek) Hondo

being declared "Neutral Ground," and not until the matter could be permanently settled, should either Spain or the United States exercise authority there. New settlers were being rapidly introduced into Texas, as well as considerable wealth brought in, by immigrants, in consequence of the transfer of Louisiana to the United States in 1803. All these causes seemed to impart life and an optimistic outlook to the province and its capital. The regular military force in Texas was a little short of a thousand men, nearly four hundred of whom were stationed at San Antonio.

In 1807, Lieutenant Zebulon M. Pike of the U. S. Army, passed through San Antonio under a military escort, having been apprehended by the Spaniards in New Mexico while on an expedition to explore the Arkansas and Red Rivers, and to treat with the Comanches, under orders from Governor Wilkinson of Louisiana. His diary of this journey speaks of San Antonio as being in a very prosperous state. True, the buildings were mostly *adobe* (sun-baked mud houses), yet the place was extensive. The troops were stationed on the east side of the river near the Mission San Antonio de Valero, under the care of Father Clement Delgado, while the old town had a separate curate. The population of Texas at this time was 7,000, of whom some 5,000 lived in San Antonio, composed of Spaniards, Creoles, and a few French and Americans, also civ-

ilized Indians and half-breeds. These latter were of wandering habits, most of them being engaged in hunting buffalo and wild cattle. To check in some degree this roving tendency, Governor Cordero restrained the hunting of buffalo to a particular season and required every family to cultivate a certain quantity of land.

Society had become greatly improved in San Antonio by the officers of the army as well as new settlers. Among the leaders of fashion and polite society, next to the governor, were Father M'Guire, Doctor Zerbin, Captain Ugarte and his lady, and Colonel Delgado. These attended to the hospitalities of the town and introduced among the inhabitants a suavity of manner and a fondness for social intercourse—but perchance, too great a love for frequent and prolonged card parties—which served much to make San Antonio by far the most pleasant place in Texas. At the governor's levees in the evening, or on the plaza where the people from the chief magistrate down joined in the Mexican dance, there were "great cheerfulness, elegant manners, and much interesting conversation."^{*} Society in Texas at this time allured Spaniards, many of whom had come from the polite cities of the mother country, or from the vice-regal palace in Mexico. The priests generally were men of good classical learning, as were many of the officers in the regular service. These set a good

^{*}Diary of Lieutenant Pike.

example of taste and elegance, which of course produced its imitative effect on the Creoles and civilized Indians. Thus was the fierce temper of the frontier life guided and moderated.

On occasions of religious festival so frequent in Roman Catholic countries, all ranks of the people participated with a hearty good will, though not always to their edification, or to the credit of the church.

Early in the century the governor of the Province of Texas began to concern himself about education; possibly the leaven of Revillo Gigedo's public schools introduced at the capital during the previous decade, was just beginning to make itself felt in far-off Texas. But while residents of the community of San Fernando seemed to recognize the importance of having a few men of educational ability in their midst, those who with proper license could engage in public writing, they evinced little co-operation with the governor's efforts. The next educational awakening came during the revolutionary days of 1811. On January 22nd, Juan Bautiste Casas overthrew the regular government and proclaimed one favorable to Mexican revolutionists. His actions while in power displeased so many that the curate, Juan Manuel Zambrano organized a counter-revolution and overthrew him, March 1st, 1811. Then Zambrano, with a *junta** of eleven members, was selected by the principal inhabitants of San Fernando to administer the affairs of the

*A congress, council, or tribunal.

government and restore the royal authority. It was this *junta* that took measures to organize more thoroughly a school system and provide for the building of a schoolhouse—the house of the teacher having been previously used for that purpose. As the new building approached completion, José Erasmo Seguin and José Antonio Salcedo reported a code of rules of government which suggested a beginning in the matter of public free education, which although a very modest one, cleared the ground for the educational structure of Texas.

But, however bright the educational prospects for San Fernando may have appeared for the moment, they were destined to be speedily eclipsed by the dark days that followed, for at the close of the year 1812, the whole of New Spain was engaged in deadly strife. The Gachupin War was on. The royalists of Spain were in power. Only the year before the passers across the San Antonio River between the Alamo and Main Plaza had beheld a strange sight—the head of a man stuck on a pole in bloody menace to rebels. This head, only the day before had been on the shoulders of Colonel Delgado, flying adherent of Hidalgo in Mexico,—Hidalgo, initiator of a long line of Mexican revolutionists, who himself was put to death.*

Many of the Republicans had become exiles, among them Bernardo Gutierrez, a noted Mexican, who with Lieutenant Augustus Magee, had started

*Hidalgo was executed at Chihuahua, August 1, 1811.

from the Neutral Ground with the "Republican Army of the North," composed of exiles, Americans (people from the United States), and friendly Indians, on the famous Magee Expedition. Their object was ostensibly to free Texas from the Mexican yoke,—but once freed—did they not intend to keep it for themselves?

On April 1st, 1813, the army, after continued victories, marched conquerors into San Antonio and the governor surrendered. Gutierrez, who had headed the expedition, now assumed greater power. A few days later, by his authority, sixteen distinguished captives were marched out of San Antonio, among them Governor Salcedo of Texas, Governor Herrera of New Leon, Ex-governor Cordero, who not long before had been holding levees in the capitol, several Spanish and Mexican officers, and one citizen. After going a short distance they were stopped and told to prepare for death. With fiendish delight the Mexicans tied them all securely and cut their throats.

Many of the Americans, considering their honor pledged for the safety of Salcedo and his companions, on hearing of this butchery, left the expedition. Their departure left an uncontrolled body of troops at San Antonio, who, fearing neither God nor man, indulged in many riotous and lawless pleasures. In June, however, the royalist army marched on San Antonio under Don Ygnacio Elisondo, he who had betrayed Hidalgo two years before. But by encamping a short

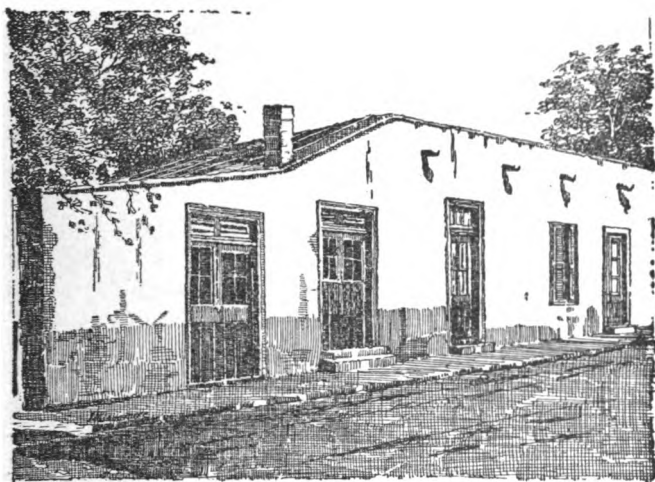
distance from the town at Alazan Creek, they thus gave the republicans time to recover from their confusion, and to anticipate the attack of the enemy. As a consequence they advanced, surprised and captured the pickets in front, mounted the enemy's works, lowered the Spanish flag and hoisted their own, before they were fairly discovered in the dim dawn by the royalists, who made a hard struggle, but were finally defeated.

CHAPTER V.

BATTLE, MURDER, AND SUDDEN DEATH.

Battle of the Medina — Strategy and Revenge — “La Noche Triste” — “The Black Hole” — “The Quinta” — A Tragedy Unparalleled in American History.

About the middle of July, General José Maria Alvarez de Toledo arrived in San Antonio as successor of Gutierrez. He was well received by the Americans and most of the Mexicans. His elegant manners, stately military bearing, and fine personal appearance won the respect and confidence of the major part of the troops. The only official to oppose Toledo was Captain Menchaca, and his opposition amounted to only a mild protest. This distinguished Mexican was born and reared in San Antonio, every inch a patriot,



Historic old "Quinta." Here Arredondo imprisoned the San Antonio women after the Battle of Medina. This was San Antonio's first postoffice during the Republic.

wise, brave, and a born leader, and his intuitive foresight was far more penetrating than that of his superior officers. His presentiment that Toledo, the Gachupin (Spaniard), would prove the undoing of the republican cause, and that he would yet be holding a commission under the crown of Spain, proved a fulfilled prophecy.

In August, hearing that a Spanish army was approaching from Laredo, commanded by General Arredondo, the republican army from San Antonio marched out to meet them. Arredondo, learning of their approach, hid the main part of his army near

the Medina River, and sent a small force ahead with instructions to engage the enemy in a slight skirmish, then seem to become confused and begin to fall back. The Americans thinking the whole army was in retreat, fell into the pitfall laid for them. In an open space concealed from view by a strip of dense *chaparral*, Arredondo had drawn up his reserves, forming three sides of a square with his artillery so posted as to sweep the open side of this square which was open to the Americans, and into which they unwittingly rushed, Toledo having abandoned a strong and almost impregnable position to thus court defeat and utter annihilation. Exposed to a withering fire, the Americans maintained the unequal struggle. In all that host there was not a single coward. They were the sons of brave Revolutionary sires, they were the bravest of the brave, and it was not hard to die.

Finally, when nearly all had fallen and there was no longer a cartridge left to the bleeding, staggering survivors, the battle was ended, and the flight to Bexar was on. The city was at the mercy of the relentless avenger, making this a pretext of retaliation for the blood of Herrera and Salcedo. For many years afterward the people of San Antonio spoke of that awful night as "La Noche Triste"—the night of sorrow.

With his main army Arredondo reached Bexar early in the afternoon of the 20th. The *patio*, or parade ground, in the Alamo barracks, had been con-

verted into a sort of *carcel*, more properly, a prison pen, and upon the royalist general's arrival, he found that his industrious subordinate, Elisondo, had cooped up in this pen nearly 800 prisoners, including citizens of all stations—all awaiting the verdict of the commander-in-chief, who lost no time in establishing his tribunal of death,—Arredondo was the tribunal and from his decision there was no appeal. Those who were taken with arms in their hands were first led into his presence, only to be ordered to immediate execution, and until sunset that evening intermittent volleys of musketry on Military Plaza, proclaimed to the terrified inhabitants the revengeful policy of the triumphant Gachupin.

In former years a merchant who dealt largely in grain erected a large granary in the rear of his store on Main Plaza. On account of an insect known as the *gorgojo* (weevil), which was very destructive in that climate, and rendered it difficult to preserve corn from its ravages any great length of time, this granary was built as a protection against that pest. It was 20 by 40 feet in dimensions. The walls were about twelve feet in height, with flat roof, and contained only two small openings besides the doorway. These openings were in the south wall near the roof, merely for ventilation, and could be closed at will. The entire building was of *adobe* and when the door was closed the interior was almost wholly without ventilation. At sunset on the 20th, further execu-

tions were deferred until the following morning. A list of the patriots whose sympathies for the revolutionists were well known, was furnished Arredondo, and from this list of names—men already under arrest—he selected 300 of these patriots and ordered them transferred at once from the Alamo *carcel* to this granary on the Main Plaza. This order was immediately carried into execution. It was a still, sultry August night, and the temperature, even at best, in the open air was intensely oppressive, and without a drop of water and without any means of ventilation, these 300 citizens were thrust into that small space, the door was closed, guards were stationed on the outside, and later, one of these was severely punished for having repeated to a citizen how these unfortunate prisoners fought and struggled for a position near the little openings where they might obtain a breath of fresh air. The next morning when the door was thrown open, eighteen had died of suffocation, four others expired shortly after being removed, while more than half of the survivors had to be lifted and carried from the building. These, when partially restored, were taken before Arredondo, and before the noon hour most of them were stood up against the bloody wall on Military Plaza.

Unsatiated with the blood of patriots and to give broader scope to his consummate malignity, the inhuman Gachupin turned the vials of his fiendish rage against the innocent women and young girls of the

devoted city, and more than 600 of these wives, mothers and daughters were arrested and driven into an enclosure near the banks of the river known as the "Quinta." These were furnished with *metates*, seized and taken from their own homes, and with these stone implements they were forced to grind the corn and bake the *tortillas* for the entire Spanish army. Over these unhappy women was placed as guard and taskmaster, a Spanish sergeant, brutal, cruel, beastly obscene and immoral, and he, with the troop under his command, no less cowardly and depraved, found their chief delight in the infliction of every indignity, injury and mortification upon these helpless women and girls.

Until the first of September public executions were of daily occurrence on Military Plaza; the adjacent country, even at great distances, was scoured in quest of refugees, who, when found, were brought in, the women sent to the "Quinta," the children turned upon the streets to starve, and the men delivered into the hands of the executioner. Property owned by patriots and all suspects was confiscated and passed into the ownership of royalists, chiefly Arredondo's officers and favorites. Elisondo, with 500 dragoons, had been dispatched in pursuit of Toledo, and slaughter marked his path from Bexar to the Sabine.

Thus the Province of Texas once more became prostrate under the iron heel of the tyrant; her once beautiful capital, San Antonio, a city of desolation, strewn

with the wrecks of her former glory, and clad in the habiliments of irretrievable woe, her homes tenantless, her fathers and sons seeking asylum in the fastness of the mountains, in the solitude of the wilderness, or consigned to bloody graves, while her gentle matrons and fair daughters became the enforced slaves of inhuman masters. "Truly, Texas is fallen, and the Spaniard has stamped in burning characters of hell his eternal shame on the walls of Bexar."

The tragedy of the Medina stands without a parallel in American history.

The foregoing is a summary of an autobiographical account of the "Battle of the Medina," written by an American named Beltran, a resident of Bexar at the time, who participated in the bloody conflicts waged in and around that city in 1813. He married Henrietta Rodriguez, a member of a distinguished San Antonio family, and with her went to Chihuahua where he lived until death. His autobiography, written in Spanish, recently came into the possession of John Warren Hunter of San Angelo, by whom it was translated and furnished to the San Antonio Express.

In mentioning one of the early prominent families of San Antonio, space must also be given to others—the Garza family, Veramendi, Navarro, Leal, Ramon, Menchaca, Cassiano, Chavez, Yturri, Flores, Alejo Perez, Barrera, Seguin, Indo, Montes de Oca, Perez and Ruiz, all of whom contributed to the interesting business and social life of the city in its early days.*

*This list is taken from the late Judge J. M. Rodriguez' "Memoirs of Early Texas."

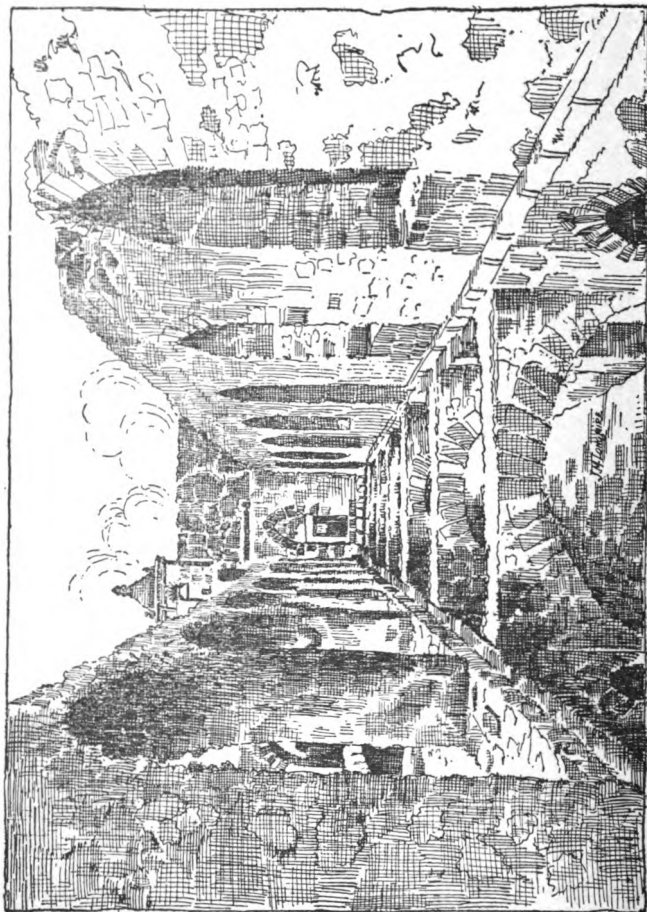
CHAPTER VI.

REHABILITATION.

Educational Affairs—"The Father of Texas"—The Treaty of Cordova—The Constitution of 1824—The Fredonian Rebellion—Coming of the Irish—Troubles at Anahuac—Enter Sam Houston—"The Department of Bexar"—Modern Educational Principles—The Storming of Bexar.

While there were taking place in Mexico the swift changes from colonial dependency to independent monarchy, there is a wonder that a government of any sort should have existed in Texas. San Fernando for eight years succeeding the desolation wrought by Arredondo and his men, remained well-nigh voiceless in her woe. There were those among her people who regretted that the capital was so completely devoid of a treasury as to be unable to provide funds for the erection of buildings of public utility and adornment, and for the education of its youth—but no efforts could be made to remedy the condition.

It was Moses Austin, a native of Connecticut, who unconsciously became the harbinger of better times for Texas. He arrived in Bexar in December, 1820, and was introduced to Governor Martinez to whom he explained his projected enterprise of colonizing lands in Texas. Although the hand of death prevented the early con-



Rear View of Mission San José, showing remains of arches.

summation of this project, to his son, Stephen Fuller Austin, he left this heritage as one of his last injunctions. On the 12th of August, 1821, "The Father of Texas" arrived at San Antonio accompanied by the first of the "Three Hundred" who were to become Austin's first colonists.

On August 24th, 1821, there was promulgated the Treaty of Cordova, which brought renewed strength and prosperity to Texas. Lieutenant-General Don Juan O'Donoju, sent out by the reformed government of Spain as captain-general and political chief of Mexico, together with General Iturbide, late emperor and usurper of the Mexican government, on this date at Cordova, Mexico, substantially perfected the separate government of Mexico from the mother country, thus putting an end to the royalist cause in New Spain. With the spread of this intelligence, the republicans and other exiled citizens returned to San Antonio. Furthermore, the Americans who had composed part of the following of Gutierrez had spread favorable reports of the country, and a tide of emigration swept into Texas. In 1823 San Antonio is said to have had once more a population of 5,000.

The following year there was issued the famous "Constitution of 1824," making of Coahuila and Texas one state, and decreeing that when Texas should possess the necessary elements for that purpose, she should be admitted into the Mexican union as a separate state.

On February 1st, 1825, Texas was made a "Political Department" with a local officer, who was called the "Political Chief of the Department of Texas" ("Department of Texas" was the term used for the "District" or "Department of Bexar") and was appointed by the governor. He was required to reside at Bexar, and had general political, judicial, and military supervision over the country, subject to the governor of the state. José Antonio Saucedo was the first political chief in Texas,—a malignant Mexican whose rule was very distasteful to the American colonists.

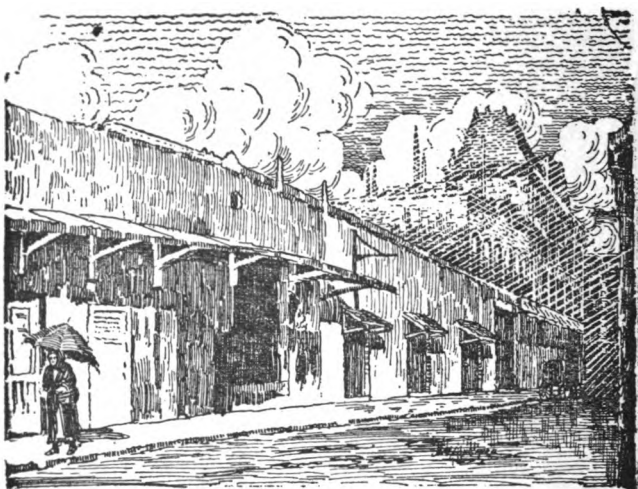
In 1824 the first trading expedition to Santa Fé passed through San Antonio. The pack animals having been stolen by Indians some distance from town, they soon secured carts and oxen in San Antonio and continued with their goods to Santa Fé where they were disposed of at a tremendous profit.

In December, 1826, there advanced from San Antonio to Nacogdoches by order of Saucedo, political chief, some two hundred Mexican soldiers under command of Colonel Mateo Ahumada, to put down the Fredonian Rebellion. The colonists under Empresario Edwards had been charged by Governor Blanco, among other things, with ingratitude. "We were invited to a desert," they replied, "we came and found it inhabited by Indians, and these of such audacity that even in San Antonio where the Mexicans mostly lived, they compelled the citizens and soldiers in the

place to hold their horses while they paraded about the town." But the time was not ripe for Texas to proclaim liberty. Six weeks after leaving the capital the troops returned victorious to San Antonio.

The Mexican government, doubtless in order to show some consideration for the growing Anglo-Saxon colony in San Antonio, established the first American school in Texas in 1828, referred to as the "McClure" school, in a document in the Bexar County Records, dated July 5th of that year. At this time there also existed a Spanish public school on the east side of Military Plaza near the Cathedral. After this, until 1839, education in San Antonio received almost no attention.

In 1829 two venturesome and energetic Irish Catholics, James McGloin and John McMullen, entered into a contract to bring two hundred families of their race and religion as settlers to Texas. The rich valley land lying between the San Antonio and Nueces Rivers was set aside for them as a colony grant by the Mexican authorities. These *empresarios* landed with about forty families the latter part of 1829. From this year until 1833, valuable additions were received by the Irish colonists. It was during these same years that many of them located in San Antonio. The original leaders themselves had homes here, McGloin living in the Yturri house on Market Street—the Yturris were settlers from the Asturias, an ancient



Historic Veramendi Palace—now destroyed.

province of Spain,—and McMullen becoming a prominent San Antonian.

The first part of the year 1830 passed quietly in Texas and at Bexar, its capital. But a sudden change of Mexico's policy toward the colonists became apparent when Bustamante, who had usurped the presidential chair of Mexico, became undisputed master of Texas. A decree of April 6th forbade the people of the United States from settling as colonists in Texas, and provided for the establishment of custom houses, in the interior at Bexar and Nacogdoches, and at Copano, Velasco, at the head of the Brazos, and Galveston, or rather Anahuac at the head of the bay,

where taxes were to be collected on all goods not bought in Mexico. Forces were placed at Nacogdoches, at Anahuac and Velasco, with two presidial companies at Bexar and Goliad, to force submission to these arbitrary and obnoxious measures. Don Ramon Musquiz presided as political chief at Bexar.

In September, 1830, Don Juan Martin Veramendi, a San Antonian and a man of liberal principles, was elected vice-governor of Texas, which indicated a favorable disposition toward the colonists. But the despotic course of Colonel Bradburn, stationed at Anahuac, so infuriated the colonists that fighting occurred at that place in 1832, followed by a battle at Velasco,—the first breath of revolution.

On March 2nd, 1831, the brothers, Rezin P. and James Bowie, started out from San Antonio with the expedition which they had organized in search of the old reputed silver mines of the San Saba mission.

Early in 1833 there arrived at Bexar the individual who was to become the father of Texas Independence. Sam Houston, the man of destiny for that particular period in our history, after having partaken of Christmas dinner at San Felipe, had set out for San Antonio with Colonel James Bowie. Here he met Veramendi, vice-governor of the state, and father-in-law of Bowie, also Ruiz, the Mexican commandant. The object of this visit was to hold a consultation with the Comanche chiefs, to the end that they might be induced to return to the United States and meet commission-

ers at Cantonment Gibson, there to enter into a treaty of peace.

In the memorial issued by the colonists in convention assembled, April 1st, 1833, to the General Congress of the United Mexican States, praying for dissolution of Texas from Coahuila, a union in every way incompatible, it was stated: "Bexar, the ancient capital of Texas, presents a faithful and glaring picture of her general want of protection and encouragement. Situated in a fertile, picturesque and healthful region, established a century and a half ago (within which period populous and magnificent cities have sprung into existence), she exhibits only the decrepitude of age, sad testimonial of the absence of that political guardianship which a wise government should always bestow upon the feebleness of its exposed frontier settlements . . . Bexar is still exposed to the depredations of her ancient enemies, the insolent, vindictive and faithless Comanches. Her citizens are still massacred, their cattle destroyed or driven away, and their very habitations threatened by a tribe of erratic and undisciplined Indians whose audacity has derived confidence from success, and whose long-continued aggressions have invested them with a fictitious and an excessive terror. Her schools are neglected, her churches desolate, the sounds of human industry are almost hushed, and the voice of gladness and prosperity is converted into wailing and lamentation by the disheartening and multiple evils which surround her defenceless population."

In 1834, Colonel Juan N. Almonte, commissioned by Santa Ana to visit Texas and report on its readiness for statehood, said in his description of the journey: "The most disagreeable part is the space that intervenes between the Rio Grande and Bexar, still an unsettled wilderness—the roaming ground of the Lipans and Apaches—as had been reported a century before." Concerning schools, Almonte stated, "In Bexar there exists one, supported by the Ayuntamiento, but as it appears its funds have become so reduced that not even this useful establishment has been able to survive. What will be the lot of these unfortunates who live in the midst of barrenness without the hope of education?"*

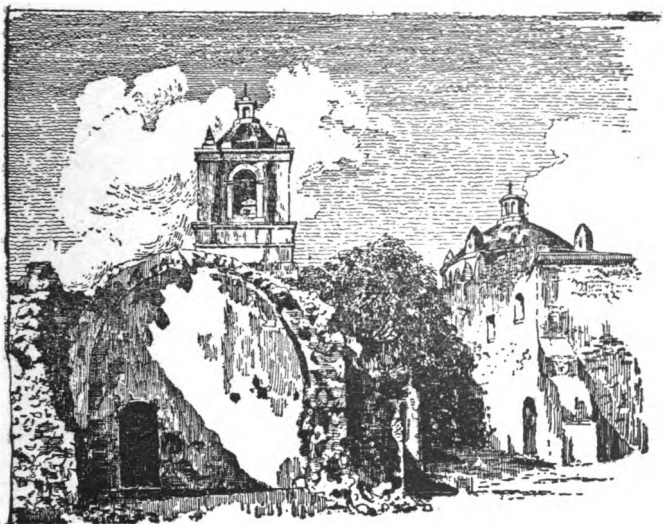
The constitution for the dual State of Coahuila and Texas had required that the system of education be uniform throughout the State and that to facilitate matters, congress should form a general plan for public instruction. In view of the limited educational exhibit so far made, the law seemed very comprehensive, but there were few beneficent results from the fact that the State had no public money to be used for schools and never had during the union of Coahuila and Texas. In a letter dated January 31st, 1826, from Political Chief Saucedo to Rafael Gonzales, governor of the dual State, he reported the establishment of a school in the city of San Fernando on the 15th

*From I. J. Cox's article in Volume VI, No. 1, of Texas State Historical Association's Quarterly, "Early Education in San Fernando de Bexar."

of the month, funds to be raised by private subscription, and asked congress for the gift of a building merited by the community which owing to the scarcity of money it could not obtain for itself. But congress withheld the donation, there not being sufficient assurance that the school work would be continued!

During the year 1831, the State Congress had inaugurated an educational policy promising successful results—that of allowing each community to attend to the matter of education within its own limits and to provide funds for this purpose by allowing it the proceeds of the sale of its public lands. While nothing definite came of this at the time, the fact remains that upon these two principles the present school system of San Antonio has been founded.

The first strictly revolutionary meeting in Texas was held at Bexar, October 13th, 1834. But it was not a success, much caution and conservatism being necessary with Stephen F. Austin still a prisoner in Mexico, to which country he had been sent to take the congressional documents relative to the separation of Texas from Coahuila. Upon his return from imprisonment early in September, he told the people the time had come for war. They believed him, knowing him to be a man of peace. At his ringing call to every man in Texas to seize arms and prepare to defend the rights of the Texans and their country, the colonists made ready and the clash of battle was not long delayed.



Rear view of Mission Nuestra Señora de la Concepcion.

Soon followed the first shot, fired at Gonzales, October 25th, 1835, from which volley the Mexicans fled in terror. Report spread that Colonel Ugartechea, stationed at San Antonio by Santa Ana, was coming toward Gonzales with 500 men. But he failed to appear and the loyal Texans, swelled in number by eager volunteers, decided to march boldly to San Antonio. They appealed to weary Austin at San Felipe to take command. He consented, and on October 11th was elected commander-in-chief. Two days later the little army began its slow march, its force daily augmented until, before the end of the month, it num-

bered more than 500. On October 28th, occurred the remarkable victory at Mission Concepcion in San Antonio's environs.

But Austin preferred a long siege to a sudden attack upon the forces of the enemy entrenched at San Antonio. After a month of inactivity the famous scout, Deaf Smith, dashed into camp with the announcement that a hundred soldiers were approaching San Antonio with horses loaded down with silver to pay the Mexican troops. Wild excitement prevailed. In a flash, Bowie at the head of a hundred men, crying "Ugartechea," was galloping off to intercept them. The whole army of volunteers followed, while the Mexican garrison hurried out to join in the lively skirmish which soon occurred. The Mexicans lost some fifty men and many of their bags. These latter, however, to the intense disappointment of the Texans, were filled with grass instead of silver. The Mexican army had sent out a foraging party to bring in sacks of grass to feed the horses in the garrison. Hence, "The Grass Fight" of history, in which no Texan's life was lost.

The day before this fight Colonel Austin had resigned the position of commander-in-chief, having been appointed one of three commissioners to the United States to ask aid for oppressed Texas. General Edward Burleson was elected to succeed him. When Austin left, the volunteers still camped near San Antonio, became restless and discontented at the

enforced and prolonged period of delay in attacking the fortifications of the enemy, now under General Cos—his predecessor having been ordered to Goliad. At the critical moment a brave man suddenly crystallized the loose mass of discordant men and opinions, into one compact force and one keen purpose, by stepping forth and asking peremptorily, "Who will go with old Ben Milam into San Antonio?" That night three hundred and one eager volunteers met at the Old Mill to perfect arrangements for the attack.

The next morning, December 5th, these same men started forth, General Burleson agreeing to hold his position until he heard from them. Colonel Milam marched into and along Acequia Street with his party, Colonel F. W. Johnson, second in command, with his along Soledad Street. Where these two streets open into Main Plaza, Cos had thrown up breastworks and placed working batteries. The columns marched parallel along the quiet streets. Presently as Johnson came nearer the Veramendi House, a Mexican sentinel fired. The fire was returned by Deaf Smith and the sentinel fell. The Mexicans pricked up their ears, then pricked into their cannon cartridges; the Plaza batteries opened, the Alamo batteries joined in; spade, crowbar, rifle, escopet, all were plied. The storming of Bexar was on.* Four days passed, the battle raging with the greatest fury while Milam and his brave companions fought their

**Sidney Lanier*, "San Antonio de Bexar."

way from house to house, gradually approaching the center of the Mexican position, but not before brave Milam was struck by a rifle ball just as he was entering the yard of the Veramendi House to give an order. He fell expiring instantly, and for him all Texas mourned. Finally the Priest's House commanding the Plaza was gained, which meant victory for the Texans. Early on the morning of the 9th, General Cos sent a flag of truce to Burleson asking to surrender. On the 10th formal and honorable articles of capitulation were entered into, General Cos and his men being allowed to keep their arms and march away. To the Texans fell the possession of the fort with all its cannon and military supplies.

CHAPTER VII.

REVOLUTION.

The Provisional Government—An Official House Divided Against Itself—A Depleted Garrison—Travis' Heroic Appeals to the Powerless—Bexar's Indignation Meeting—The Gonzalean Volunteers—A Blood-Red Banner—Declaration of Independence.

A provisional government had been formed not long before the close of the first campaign of the Texas Revolution, at San Felipe with Henry Smith, gov-

ernor, James W. Robinson, lieutenant-governor, and one man from each of the eighteen municipalities in Texas, to compose a council. The stern fact for their consideration, after the departure of the Mexican army from San Antonio in the middle of December, 1835, was that with the coming of spring, Santa Ana himself would be in Texas and with a larger army. A plan of defense could not be agreed upon, there being dissensions between the governor and the council—a house divided against itself. Thus began an official quarrel which culminated in the most disastrous calamity ever chronicled in history—the fall of the Alamo.

Lieutenant-Colonel J. C. Neill had been left in charge of the garrison at Bexar after the departure of the Mexican troops. This force was soon depleted, however, by Dr. James Grant, who—applauded by the council—hastened with many of them to Matamoras on the Rio Grande, a stronghold of the Mexicans, and furthermore carried off so many supplies of clothing, ammunition and provisions, that Colonel Neill, writing to Governor Smith, declared the place was “left destitute and defenseless—even the sick and wounded being stripped of blankets needed to cover them, and medicines necessary for their recovery.”

On the night of January 11th, 1836, General Houston was informed by courier from Colonel Neill, in command of but eighty men at San Antonio, that a large

Mexican force was marching on the place.* The next day he ordered Colonel Bowie with thirty men to hasten to San Antonio with instructions to Colonel Neill to demolish the fortifications and bring off the artillery, as it would be impossible to hold the town with the force there, stripped as it had been by Dr. Grant, of men and ammunition. On that same day General Houston wrote Governor Smith, "In an hour I will take up the line of march for Refugio with a force of about two hundred men to await orders from your Excellency . . . I would myself have marched with a force to Bexar, but the 'Matamoras fever' rages so high that I must see Colonel Ward's men. You have no idea of the difficulties I have encountered. Patton has told you of the *men* that make the trouble. Better material was never in ranks."

General Houston, on reaching Refugio, and finding that he had been ignored by the council and virtually superseded by the authorization given to Fannin and Johnson, returned to Washington-on-the-Brazos. Colonel Neill in answering Houston's orders, declared he could not remove the artillery for want of teams, and could not therefore demolish the fortifications. Grant had not left enough horses for scouting purposes or for bringing in beeves. The men were not paid, were poorly fed and so many had gone home that but eighty were left.

*The name of Lorenzo de Zavala was particularly revered in San Antonio. To friends in the Alamo, and in the town of Bexar, he sent a special courier to warn them of the coming of Santa Ana.

On February 2nd, 1836, Colonel Bowie wrote from Bexar to Governor Smith that no other man in the army save Colonel Neill, could have kept men at that post under the neglect they had experienced. "Relief at this post in men, money and provisions, is of vital importance. The salvation of Texas depends on keeping Bexar out of the hands of the enemy . . . Again we call aloud for relief . . . Our force today is but one hundred men and officers. It would be a waste of men to put our brave little band against thousands."

Ten days later found Lieutenant-Colonel Travis with a small force at Bexar, sent thither by order of Governor Smith. Upon his arrival, Lieutenant-Colonel Neill, because of ill-health, departed for his home in Central Texas, leaving Travis in command. Wishing to give satisfaction to the volunteers at that place, Colonel Travis issued an order for the election of an officer to command them. Bowie was elected by two small companies. On February 14th, a letter was sent to Governor Smith, saying: "By an understanding of today, Colonel James Bowie has command of the volunteers of the garrison, and Colonel W. B. Travis of the regulars and volunteer cavalry. All general orders and correspondence will henceforth be signed by both until Colonel Neill's return."

By the arrival of Crockett and Travis, the garrison was increased to one hundred and fifty men. "I must again remind your Excellency that this position

at Bexar is the key of Texas, and should not be rejected by the Government," wrote Travis to the governor nearly a week later.

On January 26th, 1836, an indignation meeting of citizens and soldiers was held at Bexar, supporting the authority of Governor Smith and "his unyielding and patriotic efforts to fulfill the duties and preserve the dignity of his office," and declaring they "would not submit to the attempts of the President and members of the Executive Council to annul the acts or embarrass the officers appointed by the General Constitution, deemed by this meeting to be anarchial assumptions of power." These animadversions referred to the assumption of Grant and Johnson as officers of the self-styled *Federal Army*, and the acts of the malcontents, composing a fragment of the council, in virtually appointing Fannin an officer independent of the governor and commander-in-chief. Thus had Governor Smith's efforts been sorely crippled and the power of General Houston for good been paralyzed, by the usurpations of a minority of the governing body of Texas.

On February 23rd, 3:00 o'clock p .m., 1836, an appeal was sent from Colonel Travis to Andrew Ponton, *alcalde*, and the citizens of Gonzales: "The enemy in large force is in sight. We want men and provisions. Send them to us. We have one hundred and fifty men and are determined to defend the Alamo to

the last. Give us assistance . . . Send an express to San Felipe with the news night and day."

Immediately upon receipt of this dispatch Governor Smith had it printed on hand-bills with an appeal to the people of Texas, which contained the ringing appeal, "I call upon you as an officer and implore you as a man, to fly to the aid of your besieged countrymen and not permit them to be massacred by a mercenary foe. I slight none. The call is upon ALL who are able to bear arms, to rally without one moment's delay, or in fifteen days the heart of Texas will be the seat of war . . . The campaign has commenced. We must promptly meet the enemy or all will be lost. Do you possess honor? Suffer it not to be insulted or tarnished! Do you possess patriotism? Evince it by your bold, prompt, and manly action. If you possess even humanity, you will rally without a moment's delay to the aid of your besieged countrymen!"

On February 24th, Travis sent out from the Alamo an heroic document addressed "To the people of Texas, and all Americans in the world," containing the historical words: "I am besieged by a thousand or more of the Mexicans under Santa Ana. I have sustained a continual bombardment and cannonade for 24 hours and not a man lost. The enemy has demanded a surrender at discretion, otherwise the garrisons are to be put to the sword, if the fort is taken. I have answered the demand with a cannon shot and

our flag still waves proudly from the walls. *I shall never surrender or retreat.* Then, I call upon you in the name of liberty, of patriotism and everything dear to the American character, to come to our aid with all dispatch. The enemy is receiving reinforcements daily and will no doubt increase to three or four thousand in four or five days. If this call is neglected I am determined to sustain myself as long as possible and die like a soldier, who never forgets what is due to his honor and that of his country. **VICTORY OR DEATH."**

Before day on the morning of March 1st, Captain Albert Martin and thirty-nine other dauntless Gonzaleans, passed safely through the lines of Santa Ana and entered the walls of the Alamo. These heroes, most of them husbands and fathers, voluntarily organized, thus entered a fortress doomed to destruction.

For days the men within the walls had been ready for a supreme sally, when Fannin and his men from Goliad would need a welcome backed by the Alamo rifles,—for as a final appeal to them for help, James Butler Bonham had been sent a willing messenger. Early on the morning of March 3rd, Bonham returned alone from his mission. "They are coming!" he cried hopefully. But in Travis' letter written that same day to President Burnet of the Convention at Wash-

ington-on-the-Brazos, he wrote: "Colonel Fannin* is said to be on the march to this place with reinforcements, but I fear it is not true . . . I look to the colonists alone for aid . . . A blood red banner waves from the church at Bexar, and in the camp above us, in token that the war is one of vengeance against rebels . . . God and Texas! Victory or death!"

A few days after the promulgation of Governor Smith's appeal, a convention assembled at Washington-on-the-Brazos, which on March 2nd, adopted unanimously a Declaration of Independence for Texas. This same convention vindicated the course of Governor Smith and unanimously re-elected Sam Houston commander-in-chief of the armies of Texas.

CHAPTER VIII.

A BELEAGUERED MISSION.

The Alamo's Last Messenger—"In the Name of Liberty"—Travis, Bowie, Crockett, Bonham,—Immortals.

"I shall never surrender or retreat!" "Victory or Death!" Travis well knew that if he retreated from the walls of the beleaguered mission there was nothing to prevent the march of Santa Ana directly

*It is but justice to Fannin to state that although heeding none of the other messengers sent him from the Alamo, he finally gave encouragement to Bonham, after whose departure he started forth with his men. But he had too long delayed. A trivial accident caused him to return to Goliad. Of his massacre there with his men all Texans are familiar.

through Gonzales into the colonies. Almost to the last he hoped for reinforcements, and unquestionably believed that with but a few hundred more soldiers he could defend the Alamo and hold in check Santa Ana and his men until Houston, under the auspices of the convention, could rally such a force as would achieve a signal victory. Travis' last communications* to Houston at Gonzales were carried by James L. Allen,† a youth of sixteen, who thus became the last of its defenders to pass beyond those sacred walls. Being the youngest of the little band and a fine horseman, he volunteered to carry these dispatches, using for that purpose a fine horse belonging to one of the officers in the garrison. The back or eastern gate to the court of the Alamo was double, thus permitting animals to come and go. The most favorable time for his departure being decided upon, watchers having been placed to see and report, at a given signal the gates were thrown open, his horse darted out like an arrow, a space of fifty yards being covered before the enemy realized what was being done. By that time the horseman was not far from the chaparral and bushes which protected him from sight. Once through the lines he felt he could perform his mission successfully. Throwing himself on the opposite side of the horse from which the shots were being

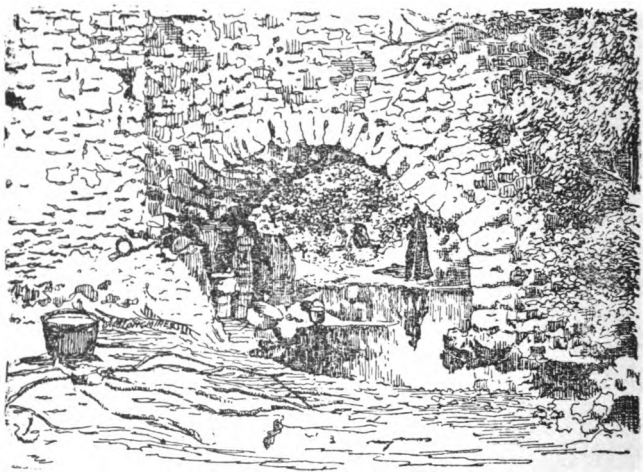
*John Henry Brown's "History of Texas" is the authority used for historical data relative to the siege and fall of the Alamo. In it are found in full the letters and dispatches herein referred to.

†One of DeWitt County's oldest residents. This information was given by him to Mrs. Sam A. Bennet of Cuero, DeWitt Co.

fired, he kept on with all possible speed in an easterly direction. When on the brow of the hill, he placed himself on the back of the horse and looking behind could see a number of Mexicans in pursuit firing rapidly upon him. Being on the best horse he was entirely beyond gun-shot before he reached the first creek. After crossing this he saw only a few in pursuit, but still rode rapidly on until within a few miles of the Cibola he turned toward the north of the road, crossed the Cibola, then went in a little more northerly direction until the Guadalupe was reached. Thinking the Mexicans would have this crossing guarded, he sought a ford to the north. From this point he turned south toward Gonzales, leaving Seguin to the right. Crossing York Creek and the San Marcos he arrived at Gonzales and delivered the dispatches to the commander-in-chief.

The beleaguered mission known as "The Alamo" was built on a large rectangular area or plaza, on the east side being located the main building, the monastery or convent, a two-story, thick-walled structure 50 varas square, with two *patios* and with arched cloisters above and below. During the siege under Travis the upper portion of this building was used for a hospital and the lower for an armory, soldiers' quarters, etc. At the southeast corner of the entire mission stood the chapel, first built prior to 1672,*

*The front of the Alamo chapel gives the date 1757, the date of the other buildings is unknown. The first stone of the Alamo building was laid and blessed May 8th, 1744.



Acequia.

but the tower and sacristy having fallen down because of the stupidity of the builder, another of harmonious architecture was built of quarried stone. On the west of the plaza of the mission was the Indian village or *pueblo*,—always closely connected with monastery and chapel—surrounded by a wall. It consisted of seven rows of houses built of stone with arched porticos, doors and windows. The *pueblo* of San Antonio de Valero was typical of all. Through the plaza ran an *acequia*, grown in early days with willows and fruit trees. Within the plaza was a curbed well to supply water in case of a siege by the enemy. The entrance to the mission was on the south

side through the center of a thick-walled stone building, one portion of which was used as a prison and the other for a granary. Over the entrance was a tower with embrasures equipped through the mission era, with three cannon, firearms and munitions.

The Alamo having been originally built as a place of refuge for settlers and their property, as well as for Indian neophytes, in case of attacks from hostile tribes, and not as a regular fort, had not the strength, compactness nor arrangement of dominant points which belong to a regular fortification; while the size of its area and the consequent length of its other wall, made it difficult both to man and to protect.

When on February 23rd, 1836, General Sesma entered Bexar with 2,000 Mexicans and took possession of "The Plaza of the Constitution," the American troops numbering one hundred and fifty* were compelled to retire to the Alamo. This mission was in exactly the same condition that General Cos had left it in at his capitulation the December before. A part of the chapel had been unroofed, the rear wall had crumbled from the top, and overhead the masonry had given away. Only at the front was there any of the flat front left, which, however, served as a platform for cannon. Here the facade rose high enough for a parapet over which waved the tricolor bearing the legend "1824." In defense of the Mexican constitu-

*Santa Ana's force was as sixteen to one, and his loss in slain nearly three times the number of the defenders.—*Yoakum*.

tion Texas sharpshooters on the platform held off the Mexican army. What had once been the sacristy of the chapel was now to serve as a powder magazine. The entrenchment to protect the front of the chapel which faced west, and the south side of the garrison, or old monastery, consisted of a ditch and breast-works, and a cedar-post stockade. All the guns of the area were mounted on high platforms of stockades and earth, and fired over the wall.

Within the walls of this old mission was entrenched the only force between Bexar and the Sabine to hold the Mexicans until Houston could raise an army. The call of Travis for 500 more troops, mostly regulars, "militia and volunteers being ill-suited to garrison a town," and his appeal for money, provisions and clothing, had been in vain.

General Houston, temporarily shorn of military power, had succeeded as a commissioner, together with Major John Forbes, who acted under his instructions, in securing a treaty of neutrality from the Cherokees and their allies, but he was still powerless to aid Travis—as was also Governor Smith—save with the moral support of courage and sympathy.

The siege of the Alamo had commenced on the 23rd of February. On the 4th of March, Santa Ana called a council of war and fixed on the early dawn of Sunday the 6th, as being the time for final assault. The immediate command was entrusted to General Castillon, a Spaniard by birth and a brilliant soldier.

Santa Ana took his station with a part of his staff and all the regimental bands, at a battery south of the Alamo and near the old bridge from which the signal was to be given by a bugle note to the columns to move simultaneously at double quick time against different points of the fortress. By the timing of the signal it was calculated that the columns would reach the foot of the wall just as it became light enough to operate.

When that hour came the batteries and music were alike silent, and a single blast of the bugle was at first followed by no sound save the rushing tramp of soldiers. The guns of the fortress soon opened upon them, and then the bands at the south battery struck up the assassin note *deguello*.* But a few and not very effective discharges from the works could be made before the enemy was under them, and it is thought that the worn and weary garrison was not till then fully mustered. Either the deadly fire of the riflemen commanded by Travis stationed at the north-west corner of the area, or the large piece of cannon commanding the breach made at this point by the Mexicans, brought the advancing columns to a disordered halt, its leader falling dangerously wounded. The defense of the outer walls was soon abandoned, the concentrated garrison taking refuge within the buildings, but they were only concentrated as to space, not as to unity, there being no communica-

*No quarter.

tion between buildings, nor in all cases between rooms.

There was no retreating from point to point; each group of defenders had to fight and die in the den where it was brought to bay. From the doors, windows, and loopholes of the several rooms around the area, the crack of the rifle and the hiss of the bayonet came thick and fast—so fast that the enemy fell and recoiled in the first efforts to charge. The immortal Travis had evidently fallen at his post as the enemy was pouring in through the breach, his remains being found lying beside his gun. It was this cannon which did more execution than any other in the fortress, but after a few effective discharges all who manned it fell under the enemy's fire. Each of its balls, spent in quick succession, was followed by a storm of musketry and a charge—thus room after room became a glorious battlefield carried at the point of the bayonet when all within had died fighting until the last.

The struggle consisted of a number of separate and desperate combats, often hand to hand between squads of the garrison and bodies of the enemy. The indomitable Davy Crockett of Tennessee had taken refuge in a room of the low barracks near the gate. He either garrisoned it alone or was left alone by the fall of his companions, when he sallied to meet his fate in the face of the foe and was shot down. Bowie had been severely hurt by a fall from a plat-

form* and when the attack commenced was confined to a cot in an upper room of the barracks. Here he met his death, but not without stout resistance; he is said to have shot down with his pistols many of the enemy as they entered the room. The chief struggle was in the monastery building of the mission where the dead fell in heaps, although the last point taken was the church. A bayonet soon gleaned what the bullet missed, and in the upper part of the chapel the last defender in a half hour's onslaught must have fallen. The morning breeze which received his parting breath has carried to the ages the sad requiem, "The Alamo has fallen," while to the heavenly portals it has wafted the magnificent story of reckless and immortal sacrifice.

CHAPTER IX.

AFTERMATH.

Traditions of the Siege—The Mother of the "Child of the Alamo"—The Remains of the Alamo's Heroes—Colonel Seguin in San Antonio—Origin of the name *Alamo*.

"The Alamo has fallen," and if the battered and time-worn walls of its chapel, now all that remains of that group of buildings, had ears to hear and had caught to themselves the closing scenes of a sublime

**John Henry Brown*. Other historians tell us that Bowie, stricken with tuberculosis, was unable to rise from his cot.

tragedy, what might we not learn of the impulses that stirred those doomed and expiring heroes! They would tell us if tradition be true in saying that Travis on that last and solemn night addressed his men and among other stirring words, with these: "Then we must die. Our business is not to make a fruitless effort to save our lives, but to choose the manner of our death . . . Let us resolve to withstand our adversaries to the last, and at each advance to kill as many as possible . . . And when at last they shall storm our fortress, let us kill them as they come! Kill them as they scale our wall! Kill them as they leap within! Kill them as they raise their weapons and as they use them! Kill them as they kill our companions, and continue to kill them as long as one of them shall remain alive! . . . But I leave every man to his own choice . . . My choice is to stay in the fort and die for my country, fighting as long as breath shall remain in my body. This will I do even if you leave me alone. Do as you think best; but no man can die with me without affording me comfort in the hour of death!"

Tell us, grim walls, did Travis then draw forth his sword and with it trace a line upon the floor and call upon his men to come across this line, all who were determined to stay and die with him? Every man save one,* tradition tells us, obeyed his wish—

*A man named Rose is said to have refused to remain and become a martyr. Making his escape he told to a family named Zuber, the story of this scene and of Travis' farewell address to his men.

the sick ones tottering from their bunks, while Bowie, prostrate on his cot, made his request, "Boys, I am not able to come to you, but I wish some of you would be so kind as to remove my cot over there," and forthwith four men carried it where he wished.

These walls alone know the last personal results of a unanimous resolve of desperate and calmly deliberate men. They could tell us if Travis regulars and Bowie volunteers fought side by side unto the end, forgetting petty animosities. We could learn from them of each single hero's prowess, of separate and supreme feats which are now only conjecture; of the work of Davy Crockett's unerring rifle, of Bowie's heroism and his dying onslaughts with the famous knife fashioned by his brother*; of brave Bonham and his cannonading. But all these are secrets of the silent walls, yet what we really *know* has given material for a greater than an Iliad.

Of those within the Alamo's walls to survive the siege were Mrs. Dickinson, wife of Lieutenant Dickinson, who had commanded a gun in the east upper window of the church, their child—a little girl—, Colonel Travis' negro boy-servant and two women, Mrs. Alsbury of San Antonio, an adopted daughter of Governor Veramendi, and Madame Candelaria, a Mexican. These had been driven together in a corner of the chapel. It was Mrs. Dickinson, on horseback

*It is authoritatively stated that Rezin P. Bowie invented the Bowie knife, designing it out of an old file.

with her child in her arms, who carried the story of the martyred heroes to Houston's scouts, dispatched from Gonzales to gain the truth of the rumor that the Alamo had fallen. For immediately upon his re-election at the convention, as commander-in-chief of the Texas army, Houston set out for Gonzales to take command of the forces, at last responding to appeal. Reaching there in the 11th, he found 374 men and immediately began organizing a regiment to go to the relief of Travis,—but too late, as he soon learned.

When the slaughter in the Alamo was complete, Santa Ana was confronted with the problem of disposing of the dead. He directed the alcalde, Ruiz, to have built two immense wooden pyres. They were located on what was then known as the Alameda or Cottonwood Grove roadway, now a wide portion of East Commerce Street. The northeast end of one of these pyres extended into the eastern portion of the front yard of the present Ludlow House, the other pyre was in what is now the yard of Dr. Ferdinand Herff Sr.'s old Post or Springfield House. Upon these two pyres the bodies of the brave Texans were placed. Alternate layers of wood and men were laid, then grease and oil was poured over the pyre. Finally torches were applied. It took two days to consume the corpses of the noble dead.* The question of the final disposal of the remains of those who gave their

*"Combats and Conquests of Immortal Heroes".—*Chas. M. Barnes.*

lives for Texas at the Alamo has been settled for all time by a letter, the translation of which is as follows:

Laredo de Tamaupilas, Mexico.

March 26, 1889.

General H. P. Bee, San Antonio.

Dear Sir: In reply to your inquiries in behalf of the Alamo Monument Association, I authorize you to state that the dead of the Alamo were burned by order of General Santa Ana, and when I took command of that city after the battle of San Jacinto I collected together the charred and small fractions of the bodies that were scattered around, placed them in an urn and deposited it in a grave which I had dug inside the cathedral of San Fernando on the Main Plaza of San Antonio,* in front of the altar, close to the railing and near the steps, where they now are.

Respectfully,

JUAN N. SEGUIN.

*Clipping from "San Antonio Express," (undated).

The following, recently come to our attention, taken from an article, "Funeral of the Heroes of the Alamo," by Eugene C. Barker, in the "Quarterly," Vol. V, No. 1, refutes the above assertion: This statement has received a good deal of publicity and general credence, notwithstanding the vehement denials of the San Fernando clergy. It appears, however, that Seguin's memory played him false, for in the Telegraph and Texas Register of March 28, 1837, there is a detailed description of the funeral to which of course, his simple statement, made after a lapse of exactly fifty-two years, must give first place. The Telegraph account is as follows: "In conformity with an order from the general commanding the army at headquarters, Colonel Seguin, with his command stationed at Bexar, paid the honors of war to the remains of the heroes of the Alamo; the ashes were formed in three heaps, the two smallest heaps were carefully collected, placed in a coffin, neatly covered with black, and hav-

Colonel Juan Seguin commanded a company of Mexicans in the battle of San Jacinto and after the dispersion of Santa Ana's army, was ordered with increased authority and rank to the command of San Antonio de Bexar.

The disposal of the bodies of Santa Ana's men was another problem. More than half of them were said to be slain by the Texans. Their surviving comrades and the town authorities had no time to dig graves for them, so most of them were cast into the then swiftly flowing current of the historic San Antonio

ing the names of Travis, Bowie and Crockett engraved on the inside of the lid, and carried to Bexar and placed inside the parish church, where the Texian flag, a rifle and sword were laid upon it for the purpose of being accompanied by the procession which was formed at 3 o'clock on the 25th of March; the honors to be paid were announced in orders of the evening previous, and by the tolling knell from daybreak to the hour of interment; at 4 o'clock the procession moved from the church in Bexar in the following order: Field officers, staff officers, civil authorities, clergy, military not attached to the corps, and others; pall-bearers, coffin, pall-bearers, mourners and relatives, music, battalion, citizens.

"The procession then passed through the principal street of the city, crossed the river, passed through the principal avenue on the other side, and halted at the place where the first ashes had been gathered. The coffin was then placed upon the spot, and three volleys of musketry were discharged by one of the companies; the procession then proceeded to the principal spot and place of interment where the grave had been prepared; the coffin had been placed upon the principal heap of ashes when Colonel Seguin delivered a short address in Spanish, followed by Major Western in English, and the ashes were buried."

W. C. Barnes, a San Antonian, in his "Combats and Conquests of Immortal Heroes," speaking of the *two* funeral pyres of the Alamo's heroic dead, says: "I have had the pyres' positions positively located by those who saw the corpses of the slain placed there . . . Pablo Diaz, now living in San Antonio, then a boy of thirteen years, saw the bodies burning. So did Enrique Esparza, also still living." . . . Yoakum, in his "History of Texas," speaks of "pyres" but does not give the number. However, the matter of the conflicting number of pyres is of no grave importance, but—is there no one in all Texas, or in San Antonio itself, who can give the exact location of the burial place of the final remains of the Alamo's heroes?

River. For days the river flowed blood as well as water. But we will not longer dwell upon that awful scene and the horrors which ensued.

In connection with the Mission Alamo* there is frequent inquiry as to the origin of a name so wholly unassociated with sacred persons or things. Common report in San Antonio tells us that once the grounds around the mission church were covered with a thick growth of cottonwoods—*Alamos*— and that the name arose from this circumstance. But there is another explanation which has been suggested by certain documents in the archives of Bexar relative to the history of the Alamo, and which, if it does not point to the real origin of the name, at least brings to light an interesting coincidence. We may perhaps safely assume that the mission was called San Antonio de Valero as long as the friars remained in charge of it; that is, until 1793, when it was secularized.† From 1793 to 1801, the buildings were unoccupied; in the latter year the military force in Texas was increased by the addition of “La Compania del Alamo

*Further in this connection it may be stated: After an absence of 62 years, the old bell of the Alamo was restored. It was found in the river in 1852 by John Twohig, who gave it to his father-in-law, Major J. S. Calvert. The latter gave the bell to his daughter, Mrs. C. K. Johnson, who presented it to her younger son, T. L. Johnson, who later gave it to the Alamo.—*Sarah S. King* in “San Antonio, Historical and Modern”.

†The last of the Franciscans to remain at the Alamo after the order for the secularization of the missions, was Fra Jose Francisco Lopez, parish priest of the pueblo of San Antonio de Valero. It was he who delivered the records of the mission to Don Galvino Valdez, curate of the villa de San Fernando y Presidio de San Antonio de Bexar, both forming the present San Antonio, by order of the Bishop of Monterey, in 1794.—*Corner's* “San Antonio de Bexar.”

de Parras'' and the new company was quartered in the deserted mission. It remained there until 1813, when the revolution caused temporary abandonment of the mission. After the revolution the company returned to its old quarters, where it remained until at least late in the '20's.

In the report of the commander of the Texas troops, this company was usually referred to as the "company of the Alamo," and no doubt was the name by which it was popularly known. Was it not an easy step then, to attach the name of the company to the abandoned mission where it was quartered? If indeed the cottonwoods grew on the mission grounds, this step was rendered all the more easy, and very probably the people soon forgot that the "company of the Alamo" brought its name along with it when it first came to San Antonio. We may even think of the average citizen in the '20's explaining to the stranger that the company of the Alamo was so-called because it was quartered in the mission of that name. Explanatory traditions frequently arise in this manner.*

In the siege, the storming and the succumbing of the mission of the Alamo we can find no parallel even in the gallant charge at Balaklava, the struggle at Thermopylae's Pass, or in the rout at Waterloo.

*From an article by Professor Bolton in the Quarterly of the Texas Historical Association, Vol. IV, No. 3.

CHAPTER X.

THE REPUBLIC OF TEXAS.

San Antonio, Capital of Bexar County—The Council House Fight—President Lamar—General Woll in San Antonio—The Dawson Massacre—The Annexation of Texas—Texas' Treaties.

After the fall of the Alamo San Antonio did not long remain in the hand of the Mexicans. Events followed each other thick and fast until the consummation of the revolutionists' determination came at victorious San Jacinto with its battle-cry, "Remember the Alamo! Remember Goliad!" The Republic of Texas was formed, and Spanish and Mexican dominion being ended in this country, San Antonio ceased to be the capital of a foreign government. But according to the constitution of 1836, the precincts—or municipalities—then existing, being reorganized as the first or original counties of the new Republic, the county of Bexar was created, along with twenty-two others, on March 17th, 1836, and San Antonio made its capital.

The campaign for the office of first president of the new republic was so filled with acrimony that two of the candidates for election, too proud and sensitive to bear the vilifications against them, committed suicide. As a result of the campaign but little life

appeared in San Antonio until the opening of the General Land Office of the Republic at that place on January 4th, 1838. This was immediately followed by land claimants with surveying parties, holders of bounty warrants and headright certificates, as well as many others seeking employment or adventure. The surveyors and locators, desiring to select the best lands, often went beyond the settlements to begin operations. The Indians seeing them at work were not slow to believe what the Mexicans had told them,—that the white people would take all their hunting grounds and drive them off. The attacks on the frontier were in resistance to this movement.*

Among those appearing in San Antonio at this time, seeking employment as a surveyor, was a young man destined to perform a most important and meritorious service in defence of the Texas frontier, and to gain much renown as a fearless border chief and partisan leader—soon to be known officially as Captain “Jack” Hays. San Antonio itself, although the most populous and important town in the Republic of Texas, was still the extreme and isolated outpost of civilization; being greatly exposed to Indian forays it continued headquarters for the defenders of the frontier. But in spite of Indian depredations, an avenue of trade was soon opened up between San Antonio and Mexico, thus making an approach to the peaceful arts.

Early in 1840, a third attempt was made to treat

*De Shields' "Border Wars of Texas."

with the Comanches. This tribe having declared their wish to make peace with the whites, it was agreed that the chiefs would meet in San Antonio to sign the treaty and deliver all their white prisoners. The court house was situated at the corner of Market Street and Main Plaza beyond which was a small jail† and a large corral, in which as a rule, the sheriffs, soldiers and rangers penned their horses. The Indian warriors met in conference with the civil and military authorities in the court house. Upon their arrival it was found that they had but one prisoner, Matilda Lockhart. The Texans, knowing there were other prisoners, insisted that part of the band go back for the rest of the captives, leaving half a dozen of their chiefs as hostages until their return. They emphasized their wishes by ordering up Major Howard, captain of infantry of the Texas army, who, with a band of about twenty soldiers, soon entered the council room and cut off the retreat of the Indians from the rear. There was much excitement during which it was discovered that one of the Indian chiefs had a fixed bow and arrow concealed under his blanket. It was taken away and the Indian fired upon by the soldiers which was followed by a general attack upon the Indians, who sounding their deafening war whoop, fled, closely pursued by soldiers and civilians. Several hand to hand encounters occurred. Some of the Indians took refuge in

†Market Street was then called "La Calle de Calabora", or the Calaboose Street, because of the location of the jail.

stone houses and closed the doors, but not one of them escaped, the whole sixty-five being either killed or taken prisoners. This battle, known as the "Council House Fight," took place on "El Dia de San José"—St. Joseph's Day—March 18th.

The next day the commanding officer went to the camp of the squaws back of the Market House and informed them of the death of the Indians, proposing that one of them carry the news to the tribe and bring back the remainder of the white captives. A middle-aged squaw volunteered, and going to the corral, was allowed to select a good mount. A few days later the Indians came to the edge of the city and sent in notice that they were there with the captives. Remembering the fate of their brethren they refused to come into town.* An exchange was made and the treaty signed at San Pedro Springs.

In 1841, President Lamar with a considerable suite visited San Antonio. A grand ball was given him in Mrs. Yturri's "long room"—the room being decorated with flags and evergreens, flowers not being much cultivated at that time. General Lamar and Mrs. Juan N. Seguin, wife of the mayor, opened the ball with a waltz.

It was during Lamar's administration that a law was passed giving each county nearly 15,000 acres of land, to be used in establishing public free schools.

*Rodriguez' "Memoirs of Early Texas" and "Memoirs of Mrs. M. A. Maverick", were used as authorities in this connection.

Early in 1842 San Antonio was again invested by a Mexican army—that country desiring to keep up such hostilities as might give color to the assertion that war between Texas and Mexico was not ended, thus preventing the former from becoming annexed to the United States. This army, consisting of about seven hundred men under Colonel Rafael Vasquez, took possession of the place and reorganized it as a Mexican town. Upon his appearance there occurred the “Runaway of 1842,” when many of the American women of San Antonio were escorted by the men of their families out of the city as far as the Guadalupe, after having burned many of their valuables and turned over furniture and other possessions to Mexican friends. Colonel Vasquez and his men remained but two days in the city, however, and conducted themselves officially with much decorum.

Later in 1842, a report came into San Antonio that a band of robbers from Mexico was coming to loot the city. The citizens met together and organized two companies, one under Captain Manchaca with quarters in the old court house, while the other under Chauncey Johnson, an American, had quarters on the corner of Soledad and Main Plaza. As soon as this organization was affected, three Mexicans were sent with an escort to meet the band. It proved to be the regular army of Mexico, 1200 strong, under General Adrian Woll, who kept the three men prisoners. The firing of a gun just before daybreak not long after,

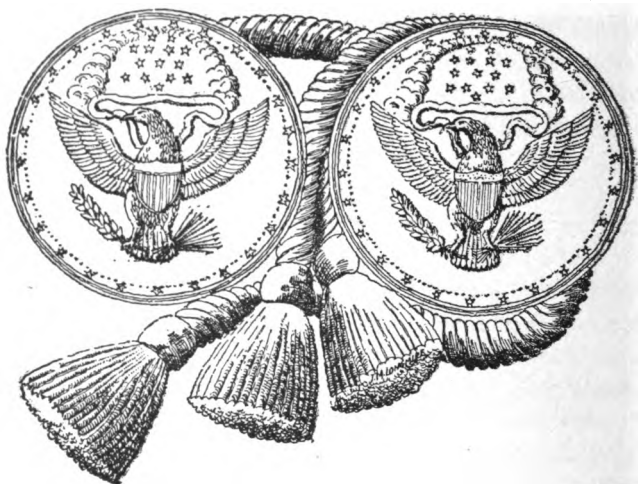
and the sound of the music of the dancing tune "La Cachucha," proved a warning to its citizens that the Mexican forces had entered San Antonio. Manchaca's company, deciding that they could not withstand a whole army, disbanded, but Johnson's men determined to stand together and fight it out. Upon firing a volley into the band, which killed fifteen or twenty of the musicians, they so incensed General Woll that he placed a small cannon where the Southern Hotel stands today, and fired into the men. Johnson raised the white flag after which his company, consisting of forty men, were all taken prisoners and later sent to Mexico. While the district court of Bexar County was in session, General Woll captured the entire bar of lawyers, together with a few citizens, fifty-three in number, holding these prisoners of war, among them being Judge Hutchinson, presiding, and Samuel A. Maverick, a young lawyer and one of San Antonio's distinguished citizens. The latter having escorted his family as far as La Grange during the historic "Run-away," had then made a trip to Alabama and just returned to San Antonio to attend the fall term of court.

While in triumphant possession of the city, General Woll was given a fine ball by sympathizing Mexican citizens. After the ball a report came that Colonel Jack Hays was camped on the Salado, a creek six miles from town, preparing to attack Woll. The latter left with a portion of his army to meet the

Texans and a battle took place which lasted a day and night, but Hays could not be dislodged. By daylight the enemy had retreated toward the Rio Grande. During the battle of the Salado, Woll sent a company of cavalry to attack Dawson's men who were coming from Seguin to reinforce Hays. A massacre ensued in which most of the Americans were killed, some of them being cut down after having surrendered.* After the battle of Salado, the Texas forces again reoccupied San Antonio, but too late to rescue the prisoners, largely on account of the jealousy of the commanding officers of the Texas forces, Moore, Morehead and Caldwell. Captain Matthew Caldwell was the hero of the Salado, for it was he who with a force of 250 men had withstood the attack on two sides by Woll's entire force, but Moore was the ranking officer. Each division wanted its own commander to lead, leaving Hays who had already captured the Mexican artillery, to maintain himself unsupported. The troops returned in small squads, much disgusted, to San Antonio, Woll getting off in safety, his prisoners already far on their way.*

John Twohig, one of the Irish settlers of San Antonio, was among these prisoners, all of whom were incarcerated in the famous—or infamous—castle of Perote in Mexico. He made a sensational escape from prison and rode boldly in a carriage through the streets of the City of

*Rodriguez' "Memoirs".



Seal on Boundary Treaty between the United States and
the Republic of Texas.

Mexico. When he had learned that the Mexican army was marching on San Antonio, knowing his store would be looted by them, he invited all the poor of the population to come and help themselves, after which he set fire to the building. Other captives were James L. Truehart, county attorney, and P. L. Buquor, later mayor of San Antonio. Samuel Maverick was liberated on March 30, 1843, through the good offices of General Waddy Thompson, a connection of his, then United States Minister to Mexico.

The remainder of the prisoners were not released by Santa Ana until June 16th of the same year.* Even after Hays reoccupied San Antonio the fugitive citizens of that place continued their flight, first to Gonzales and afterwards to La Grange.

In 1845 Texas became one of the United States of America, the only state to be annexed and not admitted, into the union, this too, under terms of her own dictation, among others, that of retaining her eminent domain. Texas is also the only one of our United States which has contracted treaties with foreign nations, among them a Treaty of Commerce and Navigation between the Republic of Texas and The Netherlands; a similar one with Great Britain under Victoria, *Regina*, one of Political and Commercial Relations with France under Louis Philippe, and a Boundary Treaty with the United States under Martin Van Buren, President.

*Memoirs of Mrs. M. A. Maverick.

CHAPTER XI.

*HISTORY OF THE "CHILD OF THE ALAMO"
SPEECHES.*

From a letter written in 1883 by Guy M. Bryan, of Brazoria.

During the session of the Legislature of 1852, a bill was introduced by one of the Harris members of the House for the relief of Miss Dickinson, daughter of Almiram Dickinson, who fell at the Alamo. She was then about fourteen years of age, living with her mother in the city of Houston. The bill provided for an appropriation of money to educate her.

My attention had not been called to the bill by its special friends, if it had any, and I was not familiar with its provisions when it came up for engrossment. At this time I was engaged in consultation with a member whose seat was in the back part of the Hall (of the old Capitol of the Republic, situated on the hill where now stands the market house of the city of Austin), and was so much interested in the subject of our conference that several members had spoken on the bill before my attention was attracted to it. All who had spoken opposed the bill on principle. Texas then owed a debt of the Republic, for the payment of which her public lands were pledged. Many

members objected to appropriating money from the State treasury to pay any portion of the debt of the Republic, no matter how meritorious the claim, to avoid making what might be regarded as a precedent. This was the cause and character of the opposition.

I listened until I caught the drift of the discussion and merits of the bill by the time the "ayes" and "noes" were ordered. When my name, being among the first, was called, under a rule of the House that a member could give reasons for his vote, I made the speech for The Child of the Alamo.

Under the circumstances stated, no one before had spoken in behalf of the bill, but as the names of members were called, under the inspiration of the occasion, several spoke. James C. Wilson, from Matagorda and Wharton Counties, a Mier and Perote prisoner, one of the most eloquent men of Texas, made an appeal worthy of the occasion. Major Winfield, then from Cameron, quoted the legend, "Thermopylae had her messenger of defeat, the Alamo had none." These speeches, reported by Weeks, were published at the time in the "Southwestern American," edited, published and owned by Jacob and Phineas DeCordova, of Austin, where the words of the legend are published in quotation marks. These celebrated words do not occur in my original speech, nor in Wilson's. My speech, as delivered, was published on satin and presented to me by members of the House.

During the candidacy of General Burleson for Vice-President, or when he ran for the Presidency against Anson Jones, he delivered a written speech to a western audience near where Seguin or Prairie Lea is, and used the memorable words, I believe, for the first time. I have from early manhood thought this was the origin of this Texas legend. Had I known that many thought that I was the author, I should have availed myself of a favorable opportunity for correcting such impression. This error in regard to myself illustrates the facility with which popular delusions have been perpetuated in regard to others who have figured in Texan history.

I would add that the bill for the relief of the Child (*not* "Babe") of the Alamo passed the House by a handsome majority, but the Finance Committee of the Senate, at the head of which was that staunch old patriot, Jesse Grimes, would not report it for fear it would become a law, and establish the precedent that the State treasury, and not the lands only, were liable for the payment of the debt of the Republic. The sale later of New Mexican territory to the United States enabled Texas to pay her debt.*

*But Texas' debt to the "Child of the Alamo" was never paid. She failed to secure the education which she craved and later died in Galveston, after a life of drifting, over which history has drawn a kindly veil.

Facsimile of the Child of the Alamo speech, delivered in the Texas House of Representatives, in 1852, by Guy M. Bryan, printed on white satin and presented to him by the members of that House.

CROCKETT. FANNIN.* BOWIE.

Speech

of

Guy M. Bryan,

Member from Brazoria,

On a joint resolution for the relief of the infant daughter of Susannah and Almiram Dickinson.

I intended, Mr. Speaker, to remain silent on this occasion, but silence now would be a reproach, when to speak is but a duty. No one has raised a voice in behalf of this orphan child,—several have spoken against her claim. I rise, sir, an advocate of no common cause. Liberty was its foundation—heroism and martyrdom have consecrated it. I speak for the ORPHAN CHILD OF THE ALAMO! No orphan children of fallen patriots can send up a similar petition to this House,—none other can say, I AM THE CHILD OF THE ALAMO!

Well do I recollect the consternation which was spread throughout the land, when the sad tidings reached our ears that the ALAMO HAD FALLEN!

*Just why Fannin's name was included with those of the martyrs of the Alamo can not be conjectured.

It was here that a gallant few, "the bravest of the brave," threw themselves between the enemy and the settlements, determined "never to surrender nor retreat."—They redeemed their pledge to Texas with the forfeit of their lives—they fell the chosen sacrifice to Texan freedom. Texas, unappraised of the approach of the invader, was sleeping in fancied security, when the big gun of the Alamo first told that the Attila of the South was near. Infuriated by the resistance of Travis and his noble band, he halted his whole army beneath the walls, and rolled wave after wave, and surge after surge of his mighty host against these stern battlements of freedom. In vain he strove—the flag of Liberty, the Lone Star of Texas, still streamed out upon the breeze, and floated proudly from the outer wall; maddened, he pitched his tents and reared his batteries and finally stormed and took a black and ruined mass, the blood-stained walls of the Alamo—the noble, the martyred spirits of every one of its gallant defenders had already taken their flight to another fortress, not made with hands.

This detention of the enemy enabled Texas to recuperate her energies, to prepare for that struggle, in which freedom was the prize, and slavery the forfeit—it enabled her to assemble upon the Colorado that gallant band, which but for Houston would there have fought and beat the enemy, and which eventually triumphed upon the plains of San Jacinto and rolled back the tide of war upon the ruthless invader.

But for this stand at the Alamo, Texas would have been desolated to the banks of the Sabine. Then, sir, in view of these facts, I ask of this House to vote the pittance prayed for. To whom? To the only living witness (save her mother) of this awful tragedy—"the bloodiest picture in the book of time," and the bravest act that ever swelled the annals of any country.

Grant this boon! She claims it as the christened child of the Alamo, baptized in the blood of a Travis, a Bowie, a Crockett and a Bonham!

It would be a shame to Texas to turn her away,—give her what she asks, in order that she may be educated and become a worthy child of the State; and take that position in society to which she is entitled by the illustrious name of her martyred father, made illustrious, because he fell in the ALAMO.

TRAVIS.

BONHAM.

REMEMBER THE ALAMO.

Speech of James C. Wilson, of Matagorda, on the joint resolution for the Child of the Alamo, in the House of Representatives, 1852.

The student of Grecian history, in every age, in every land, has felt his bosom glow with a noble fire, while reading of Leonidas and the three hundred who fell with him at Thermopylae; but when the Alamo fell, a nobler than Leonidas, a more devoted band than the Spartans, sank amid its ruins. They shed their blood for us—they poured out their lives as water for the liberties of Texas! and they have left us, of that bloody, yet glorious conflict, one sole memento, one frail, perishable keepsake, the child whose petition for assistance is now before us. Shall we turn her away? Shall we say, “Though your father served the State in his life; though he fell in the ranks of those men whose names history shall chronicle and nations shall delight to honor; though you, alone, of all the children of Texas, witnessed that direful scene, whose bare contemplation makes the stout heart quail; though the credit and honor of Texas are alike concerned in taking care of your childhood and watching over your youth, in providing for your happiness and respectability; though you, the Babe of the Alamo, will be an object of interest to all who may visit our State in after years, when the pen of the historian shall have recorded your connection with the early

glories and sufferings of our now happy land—yet for all this, we will suffer you to grow up in uncultured wildness, in baneful ignorance, perchance in vice, rather than make this pitiful appropriation to enable you to render yourself capable of occupying that position in society to which you are in a peculiar degree entitled by the strange and thrilling circumstances surrounding your life?”

Sir, I trust such an act may not mar the history of Texas. Sure am I, by my vote it never shall. It is related of Napoleon, that when an officer whom he loved was wounded, and, from the narrowness of the defile in which the conflict raged, was in imminent danger of being crushed to death by the feet of contending friends and foes, while the emperor looked on in deep anxiety for his fate, a female, an humble follower of the army, with a babe on one arm, pressed through the *meleé* to the wounded man, and passing her other arm around him, conveyed him to a place of comparative safety near the emperor; but just as she turned away from the object of her daring and benevolent solicitude, a ball struck her dead at the feet of Napoleon. He, taking the motherless babe in his arms, called a grenadier, saying, “Bear this child to the rear, and see that it is well attended to, for henceforth it is the Child of the Empire.” Mr. Speaker, the Child of the Alamo is the Child of the State, and we can not treat her with neglect without entailing lasting disgrace upon Texas.

CHAPTER XII.

MILITARY SAN ANTONIO.

Barracks Made Hostelrys—"The Menger"—Fort Sam Houston—Old Indianola.

San Antonio as a natural strategic point, has been recognized by Aborigines, Spanish, French, Mexicans, Texans, and both National and Confederate governments. Thus its development has been but a natural growth, sometimes abetted and sometimes impeded by local influences. The direct route over which St. Denis led the way in 1715* and which was afterward known as the "Old Presidio Road," famous in later days as the "King's Highway," was also called "The Old San Antonio Road." Its windings across Texas were determined mainly by the old trails stamped out by nature's engineers, the buffalo and the Indian, and the location of Indian villages. Over this, Spanish troops marched and counter-marched across the country, through its valleys and over its purple hills.

In founding the presidio of San Antonio de Bexar, the Spaniards showed their estimation of this location as a point of vantage. But the quarters for the officers and the garrison were poor indeed until February, 1773, when Baron Ripperda erected the first jail

*Later researches disprove this statement. See page 7.

house and military quarters on the north side of Military Plaza. During all the revolutions and counter-revolutions that had plunged Texas into a series of military convulsions, the colors of the military post at San Antonio had varied with the fortunes of war, while the homes of the afflicted citizens and the desecrated missions were but targets for the rifles of the invaders.

After the admission of Texas into the union, troops were placed at various military posts at or near the line of Mexico for the purpose of aiding the pioneers to ward off the attacks of the Indians who still continued hostile. There were many of these small posts or camps about the country, and some troops always stationed—as in previous régimes—at San Antonio. But it was not until the termination of the war between Mexico and the United States that action was taken on the part of the latter for the establishment of a permanent military post at San Antonio. Colonel Harney was on the ground as early as 1845, and in 1846 the City Council offered the government 100 acres at San Pedro Springs for that purpose. But the ground being low and easily commanded, the grant was rescinded on January 2nd, 1847. In the meantime soldiers remained in the city, and after a temporary sojourn at Military Plaza, the Alamo was occupied as a Quartermaster's Depot by Major Babbitt, this branch of the service continuing there until 1878, with the exceptions of the period covered by

the Civil War and a subsequent removal to Austin. As early as 1850 the United States held possession of this property pending a suit between Bishop Odin of the Roman Catholic church and the city to try title, and demurred to a demand from the latter for rent. The suit was won by the Bishop.

In 1849 the Council again proposed a site for barracks on Military Plaza, but this was rejected on the score, especially, of insufficient room. At this time General Worth, commanding, who lived at the James homestead on Commerce Street, died of cholera.* There still being no regular barracks, he had established a camp in Mission Concepcion and another at the head of the river, officially known as Worth Springs. General Harney was restored to command after the death of General Worth, who was followed by General Percival Smith, with headquarters at Corpus Christi.

In the early '50's General Smith induced the Vance brothers, John and William, who had located in San Antonio in the late '40's, to build barracks and quarters for officers, assuring them that the government would lease the building and make San Antonio a permanent army post. Accordingly they erected a two-story stone building at what is now the corner of Houston and St. Mary's Street, a site selected, not with reference to any streets, but merely because of its being within easy distance to carry water from

*His remains were placed in Greenwood Cemetery, thence taken to New York, where his monument now stands in Madison Square.

the river. This corner, now in the very heart of the down-town district, is more closely associated with the martial history of San Antonio than is any other. In addition to the building designed for offices for the commandant and quartermaster's department, barracks extending around a sort of quadrangle were erected for the soldiery. These buildings were first occupied by the government as a military post in 1856. Colonel Albert Sidney Johnston took command after General Smith, until 1857, with headquarters at this place.

Lieutenant-Colonel Robert E. Lee, that best loved of Southern men, took charge of the Department of Texas, February 21st, 1860, coming to San Antonio from Fort Concho, where he had been an officer under Colonel Joseph E. Johnston. He succeeded General Twiggs, who, having been unjustly court-martialed on a trivial charge, was soon reinstated and again in command at the outbreak of the Civil War. Lieutenant-Colonel Lee used a room in the second story of the Vance building as his office, and a small house that stood near the river a short distance away on St. Mary's street, as his dwelling place. Both Lee and Johnston resigned their commissions at the beginning of the Civil War and joined fortunes with the South.

General David E. Twiggs, commanding the department of Texas at the opening of the Civil War, was suspected on February 1st, 1861—when the ordinance of secession was passed by the Texas Convention—of

disloyalty to the Union cause, and Colonel C. A. Waite was sent to supersede him. On February 16th, three days before Colonel Waite's arrival, General Twiggs surrendered to Colonel Ben McCulloch, C. S. A., all posts and stores in Texas, and left with public honors. The number of posts surrendered was nineteen and troops "to be removed" in compliance with General Twiggs' agreement, was 2328, but on April 11th, 1861, Colonel Earl Van Dorn was sent by the Confederate authority to intercept and prevent the movement of the United States troops from Texas, and captured 815 officers and men. General Twiggs was dismissed from the United States army March 1st, 1861; was commissioned major-general in the Confederate service and ranking general in the army and placed in command at New Orleans. He retired soon afterward on account of infirmities due to old age.*

The Confederate Headquarters were in the Vance building all during the war, over which floated the stars and bars. Among those who commanded it during that time, was General Hamilton P. Bee, a prominent San Antonian. It was while serving as Speaker of the House of Representatives in 1857, that the newly-created Bee County was named for his father Bernard E. Bee. In 1865 the Federal Headquarters were established in the "French Building" until removed to Austin in 1869 under General Reynolds, the troops following in August and September, 1873.

*"Questions and Answers Department," Dallas News.

After the war the United States arsenal was removed from a building near the Veramendi House to the one on its present site, which was commenced November 1st, 1859. In March, 1875, the Federal Headquarters were returned to San Antonio and established on June 25th, General E. O. C. Ord commanding, in a building erected for the purpose by the Maverick family on Houston Street. During the same month the Quartermaster's Depot on the Hill was completed, the city having donated this reservation in February, 1870, which was accepted by General Grant in June, 1871. The Maverick building when no longer required as military headquarters, was enlarged and opened in April, 1882, as the Maverick Hotel.

In June, 1873, General Sheridan, W. W. Belknap, Secretary of War, and General Meyers came to San Antonio on business connected with the proper establishment of the Headquarters of the Department of Texas. On May 6th, 1875, Major Belknap ordered the work on the Headquarters' building to be commenced. The magnificent Sam Houston Post is the result of the appropriation of this land by the city, its acceptance by the government, and a suitable appropriation voted by Congress. It stands on Government Hill, below which lies the city, with the San Antonio River meandering southward on its torturous way to the Gulf.

The Posts of Texas were put in telegraphic com-

munication with each other and the government in 1876.

When the building of Fort Sam Houston was imminent, and the Vance brothers thought they would have a vacant property left on their hands, they refitted the offices of the old post, fronting on Houston St., into a hotel building, and it was called for many years the Vance House. The warehouses and barracks at the back continued to be used by troops until 1872.

In 1870, Captain William Tobin first opened the doors of the Vance House, dispensing Southern hospitality until 1879. In 1885 the management was turned over to Ludwig Mahnke who continued to operate it for twenty-one years.* His name as host of the Mahnke may soon be forgotten, but his efforts as Park Commissioner for the City of San Antonio will long be perpetuated. A grateful people have erected to him a bronze monument in the center of Brackenridge Park, and have also named one of their spacious parks for him in appreciation of his efficient efforts in behalf of the parks of their city to which he gave personal attention in managing and beautifying, planting flowers, shrubs and trees, grass and ferns.

But the first modern hotel to be erected in San Antonio was the Menger. William A. Menger was a conspicuous member of an old German family who built a brewery in San Antonio in the early days. It

*The Hotel Gunter now stands on this site.

was the only one within a radius of many miles and was patronized by so many visitors—breweries in those days meaning much more than mere manufactories—that additions were necessary in order to shelter and accommodate the guests. In this way was the hotel business thrust upon the manufacturer. “The Menger” was opened January 31st, 1859, and became the foregathering place for the people when San Antonio was the only town in all that vast region that could be called more than a village. The hotel property was acquired not long after by Major James H. Kampmann, contractor and builder, who had constructed the building.

The Menger was antedated, however, by the less pretentious “Plaza House”, a two-story building and prominent institution in the stage-coach days of the country. It was a starting place of the stages to Seguin, Victoria, Port Lavaca, Indianola and other places of less importance. Steamers landed in those days at the two last named places, and until the last great hurricane—or tidal wave—of September 15th, 1875, when the latter was swept completely and irretrievably off the map, Indianola continued to be an important seaport town. To this flood San Antonio owed several of its citizens, fugitives of disaster, among them Daniel Sullivan and family, and Commodore M. D. Monserate and wife, he having commanded a vessel landing at the old port; they moved first to Cuero.

The Padre Garza House was for many years an old landmark of the town in which abandoned barracks and old hostelries have been either modernized or razed to make room for modern structures.

CHAPTER XIII.

MRS. FRENCH'S REMINISCENCES OF EARLY DAYS IN BEXAR.

Old Fords—The Ruins of the Alamo in 1846—Old Religious Customs—State of Affairs After War With Mexico.

Reminiscences of this county of Bexar and city of San Antonio, will date back to our landing at Galveston, February 11th, 1846; whence we sailed on a schooner to Port Lavaca. After a stay of one month in that place, our residence began in this quaint and historic city. Before the siege of the Alamo, many American families had left and we found about one hundred families only, besides the native population, who were mostly descendants of Spanish ancestors.

The population was confined within an area extending from now Romana Street on the north; the Alamo on the east; Nueva Street south, and Laredo Street across the San Pedro creek on the west side of the town. Many of the better class lived in houses clus-

tered around the Main Plaza, east and west of the Cathedral of San Fernando. A narrow foot-bridge crossed the river just a little north of the present Commerce Street bridge. One ford at the "Old Mill" and another at the Lewis Mill were used by the Mexican "carretas" for crossing the river.

Ten years after the "Fall of the Alamo", we found the ruin choked with debris of stones, mortar and dirt, causing an embankment from the base to the top. From the roofless top we could view a tangle of mesquite bushes, the ditch on the east and a few huts or "jacalos" scattered around. One Sunday we crossed the narrow foot-bridge on our way to the Alamo. We ran up and down the "Hill" as we called it, when one of the party unearthed a cannon ball and rolled it down to the entrance. Three years afterwards, in 1849, very strenuous work was required to put the church in shape for occupation by the U. S. Military Department. In clearing the ruin, away down in the rubbish, were found skeletons and other relics which attested the courage and fortitude of those heroes of undying fame.

In 1846, the Lipan and other tribes of Indians were friendly to the people and used to come into the city to trade their pelts, beads, feathers and moccasins; but in 1847 they went on the war-path and depredated on all the white settlements until 1878. Quite an exciting incident occurred one day when several Indians with their squaws entered the only large

mixed grocery and dry-goods store which was then on the southeast corner across from the Cathedral. A little girl just two years old was playing on the next corner south of the store, when a squaw picked her up, fondled her, then ran diagonally across the Military Plaza with her towards the Priest's House, the residence of Bishop Odin, west of which tangled mesquite bushes grew rankly. Screams from the one in charge brought people to their doors who chased the squaw. She came back making signs that she was only in play.

Many curious customs were then in vogue amongst the natives, such as the observing of certain Saints' days. The image of a woman, Saint Guadalupe, the patron saint of Mexico, was carried around the streets. Judas Day was celebrated by mounting the figure of an old rag-man on poles, followed by the rabble, rattling gourds covered with skins and filled with pebbles. The crowd threw sticks and stones at the image, and with hootings and noise the bedlam was deafening. On San Juan's Day (*El-cinco-del-Mayo*), every Mexican who owned or could beg or borrow a mustang pony, bestrode the animal richly caparisoned with gaily colored blankets, on silver-pommeled saddles and with silver spurs (if of the better class). They rushed around the plazas and narrow streets at a breakneck speed from early morning until night.

An accident that happened on May 5th, 1848, made

an impression upon me which memory can never efface. My brother, then fourteen, had begged permission to ride, but had been denied the privilege by my invalid mother. He disobeyed and was thrown right in front of the door.

Another scene I witnessed from a window in the only two-story house then in town (Mrs. Riddle's). Diagonally across the Main street (now Commerce street) was a gun shop. In a government wagon standing in front, were two soldiers sitting. A desperado passing by, who was the terror of the town, wore a broadcloth cape thrown over his shoulders and was smoking a cigar. One of the men remarked, "He looks like a priest." Understanding the remark to be, "like a thief", the gambler dared him to repeat what he said, ordered the soldier to come down and cross the line of an alley adjoining. The man did so, when three shots rang out in succession; the poor fellow wounded, lay down on the pavement and was soon after carried by in a blanket by four soldiers right under our window. The desperado resumed his cape and cigar and walked with the greatest sang-froid down toward the Plaza.

Many stragglers followed the army when the troops passed through at the close of the war with Mexico, and very severe remedies were resorted to by the authorities to control the unsettled state of affairs. One fellow, I remember, was said to have borrowed from a respectable citizen, a "biled shirt," as he dubbed it,

to be executed in. The Mexicans were also insulted and angered by the troops singing the following to the tune of "The Maid of Monterey," a couple of verses of the refrain being:

"Marchemos Mexicanos
Marchemos con valor,
Por la guerra de Texas,
El Campo de honor.

"Entraron a Saltillo,
Cada uno en su golon
Pediendo el Mexicano
Gi' me a picayune?

"Aristo compro los naipes
Ampudia les barajo,
Santa Anna puso el monte,
Y Taylor lo tombo."

I must tell of another custom that was the beginning of the "Pastores", afterwards established across the San Pedro Creek. This celebration was held in the Cathedral of San Fernando. On Christmas Eve while being held, Mexicans dressed like Indians stood in line on each side of the front door and fired guns.

SARAH L. FRENCH, San Antonio.

Sarah L. (Webb) French, widow of James H. French, for many years mayor of San Antonio, was for over seventy years a citizen of the metropolis. Born in Detroit, Michigan, she was first brought by her parents to Port Lavaca, Texas, in 1839, when but three years of age. They did not remain long at this time, but returned in 1846, coming to

San Antonio where they continued to reside. Mrs. French was fond of and a great favorite in society, having a brilliant mind, while the prominence of her own and her husband's family gave her unusual opportunities to meet and know the leading Texans and visitors to the State before the war. She was one of the original members of the First Presbyterian church, whose corner-stone was laid with much ceremony, February 29, 1860. A genealogist of note, she was a member of various historical and patriotic societies and served as first State Regent of Texas for the Daughters of the Revolution, also as regent of the San Antonio de Bexar Chapter of the Daughters of the American Revolution, and a State Chaplain in 1914. She died one day after the twenty-second anniversary of the death of her husband.

CHAPTER XIV.

*MODERN SAN ANTONIO.**

A "Live" Town—The Coming of the French and Germans—Stage Coach Days—The "Bat Cave"—The Plazas—The Cortina War—"La Ley de Mon-dragon"—Early Commercial Interests—The "Battle of Flowers."

Improvement was immediately manifest at San Antonio after annexation: the town became a base of supplies for Chihuahua and other neighboring Mexican states, as well as for the frontier army stationed at a long line of forts established by the United States government. Many expeditions were made in connec-

*The major portion of the facts as given in this chapter was furnished by a historical and statistical calendar outlined in William Corner's "San Antonio de Bexar".

tion with requisite supply and transportation, thus contributing materially to the town which soon became the "livest" city in the southwest.

In an address to the people dated January 15th, 1849, the newly-elected mayor, J. N. Devine, urged very forcibly the question of education, peace, law and order. His action produced the effect of a "Sunday Closing" ordinance, April 5th, for the closing of Bar Rooms, Workshops, etc., after 9 a. m. on Sunday. It is said that the tide thus set in changed San Antonio from a blood-stained border town to a progressive modern city. However, even as late as the early '80's, it was the home of certain questionable amusements, sports and pastimes,—real bull fights and games of roulette and faro, where "only the sky was the limit." The atmosphere was indeed spectacular. One could eat a dish of *chili*, listen to the twang of a guitar, view the obstreperous Punch, the dancing bear, or had he an ear for sounds tinged with the commercial, could turn it toward the harangue of the patent-medicine man, splendid in coat studded with five-dollar gold-piece buttons.

In the meantime, foreign emigration under the auspices of various societies, had become directed toward Texas. This was one of the most important sources from which the State, and naturally its metropolis, received its impetus through increasing population. The first French settlers of San Antonio came out from Alsace (then a French province) with the

members of the Castro Colony in April, 1844. An important member of this colony was Dr. George Cupples, who had served as Staff Assistant Surgeon to the British Legion in Spain, going there during the first Carlist War in 1836. He afterwards returned to Paris where he met Henri Castro who induced him to emigrate to Texas. It was Dr. Cupples who all unwittingly, located the present town of Castroville. He, together with others of the colonists, soon after settled permanently in San Antonio.

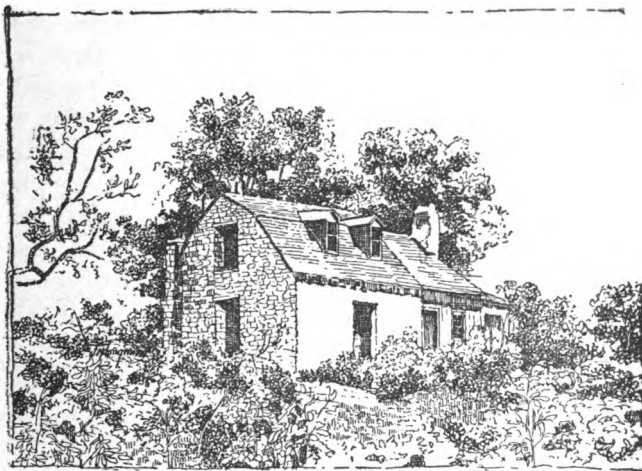
It was during the years from 1845 to 1850, that most of the German colonists came to Texas. In 1845 the "Association of German Princes for the Protection of German Emigrants in Texas" sent its first colonists to the State under Prince Carl of Solms-Braunfels. Landing at Port Lavaca, they started inland, he traveling in princely style, while they walked or rode in ox-wagons. Becoming tired and discouraged they went into camp at Victoria, while Prince Solms passed on to San Antonio.* Here he purchased, on March 14th, 1845, a tract of land from Rafael Garza and wife, Maria Antonio Veramendi, upon which the colonists were soon after settled and the town of New Braunfels begun. Prince Carl had with him a man named Bluecher, a relative of the noted Prussian general. He afterwards became a surveyor and surveyed most of the lands in this section.

Among the colonies joining "The Association

*Comal County, "Texas: Historical, Traditional, Legendary".

of German Princes" in settling Texas, was a Socialist Society formed in northern Germany by about forty highly educated young men who had created quite a stir when their intentions of emigrating to Wisconsin, U. S. A., became known. These "The Association" persuaded to come to Texas instead. They landed at the west Texas port of Indianola the latter part of August, 1847, and settled about 200 miles west of San Antonio on the Llano River. These colonists, headed by Dr. Ferdinand Herff of Hesse-Darmstadt, who had preceded them, suffered more of hardships and privations than any of the German settlers, being surrounded by hostile Indians and most distant from other habitations and traffic. Dr. Herff treated the Indians for wounds and sickness and was never molested by them as were most of the colonists. The Society had expected to reap profits, but failed and in the end came to nothing, the colonists for the most part scattering, many going to San Antonio. Dr. Herff returned to Germany, there married, and in 1850 with his wife emigrated to San Antonio, where they continued to reside. For many years Dr. Herff was the Nestor of the medical fraternity in Texas.

In 1849 occurred San Antonio's second cholera epidemic, lasting a month or more, the first of this order having been in 1833. Many people fled from the city in ox-carts, some going to the mountains where they died of the disease that broke out among them and



An Old Landmark near Mission San Juan—Home of one of the early German settlers.

which was communicated to the Indians who attacked the camps and themselves fell victims to the dreadful scourge. One Sunday in 1849 was called "Black Sunday," twenty-nine people having died that night.

Many noble women, members of prominent San Antonio families—as well as of poorer ones—proved their heroism at this time, some dying while nursing patients thus afflicted. Dr. Cupples did much humanitarian practice during those days of panic, disease and death. Many of his patients were so poor as not to be able to afford lights, so the doctor always

carried a candle in his pockets to be available in such homes.

Late in the '40's a stage route covering 680 miles was established between San Antonio and El Paso. Changes of animals were made at "stations" built of rock and adobe, every twenty-five to forty miles, or whenever a stream, spring, or water-hole could be found. From El Paso the "Butterfield Daily Mail" soon extended its route to San Francisco, and later to San Diego. On October 5th, 1857, the mail from San Antonio arrived at San Diego, California, having made the trip in twenty-six and a half days, the fastest time on record, and demonstrating the complete triumph of the southern route.* Later, however, it made much better time. These coaches, besides carrying mail, also accommodated a few passengers. They were always accompanied by an armed escort for protection against hostile Indians. As late as October, 1867, a coach was attacked by them en route from San Antonio, and two of the escort killed. On October 26th, 1868, the fastest stage record from El Paso was made—the journey occupying but six days to San Antonio.

In 1854, under Governor Pease, a permanent public school system was established for Texas. In San Antonio the convent was also permitted to draw part of the school fund. Although well started in their operations when the Civil War broke out, nearly all

*This route was afterwards followed by the Southern Pacific Railroad.

schools were soon closed. In the latter part of 1858, a German-English school was established in San Antonio, which in 1870 was enlarged to accommodate five hundred pupils. To show the increase of the population in the city, in 1856 it was reported by the assessor as being 7,142, while in March, 1860, it was estimated at between 10,000 and 12,000.

The "Bat Cave" was commenced at the northwest corner of Military Plaza in 1850. This nickname was given to the combined city hall and city and county jail which stood at this place until torn down when the present city hall in the center was erected. In Spanish and Mexican times entries on the west side of the "Plaza de Armas" were closed at nightfall by rawhides hung on chains stretched tightly across the narrow roads. Behind this settlers in the Plaza enclosure were safe from surprises by Indians and their arrows, rawhides being arrow-proof.

In later years this plaza became the center of display of a unique Mexican feature of out-door life—the chili stand. At night it would be dimly lighted as to municipal illumination, but ablaze with small camp fires and flaming lamps, picturesque booths would spring up as if by magic, and odors of garlic and onions fill the air. *Chili* and *chili con carne*, *tamales*, *tortillas*, *enchiladas*, *frijoles* and "*sopa de arroz*," would be dispensed to the curious and expectant tourist. Under the brilliant modern electric light, which has hunted these al fresco restaurateurs

from plaza to plaza, the scene could never be reproduced, could never serve to hold echoes of such a characteristic past.

On March 23rd, 1857, appeared the first issue of the *San Antonio Daily Herald*, the oldest daily newspaper in Texas. The *Weekly* had appeared three years before.

In 1858 the Vance brothers gave one lot of land for the erection of a place of worship for St. Mark's congregation. Mr. S. A. Maverick also donated four city lots for church purposes. On October 3rd, 1874, the bell for St. Mark's arrived from Troy, New York. It was cast from an old cannon ball dug up in the Alamo, and the expense of the casting was paid by S. A. Maverick. The present cathedral was consecrated April 25th, 1881, the corner-stone being laid December, 1859, under Rev. Lucius A. Jones, rector. The Civil War interrupted the progress of building and not until 1873 was the work resumed, this was under Rev. W. R. Richardson, who became rector of the parish in June, 1868.

In 1859 the first wool was bought and warehoused in San Antonio, which was thus made a home market for this product. In 1875,—600,000 pounds were marketed. Berg's old mill for washing wool, near San Juan Mission, is now a noted landmark.

A San Antonio citizen, Captain William Tobin, later mine host of the Vance House, greatly distin-

guished himself in what was called the "Cortina War". Juan Nepomuceno Cortina, heir of the original grantee of what is called the Espirito Santo tract on which Brownsville is located, but who lived at Matamoras, Mexico, just across the river, raided Brownsville in 1859, with some fifty or sixty followers, apparently for plunder, but as a matter of fact, five people were killed, they being those against whom the Mexicans had grudges.* Cortina seems to have been a bandit who operated on the Rio Grande border all the way from Brownsville to Laredo, stealing stock and terrorizing the people. The whole of San Antonio was in great excitement because of the Brownsville invasion, and Captain Tobin, with a company consisting of sixty men, hastened in November to relieve the frontier of the Cortina aggressions. Colonel "Rip" Ford, the noted Indian fighter, with Captain Tobin had charge of the Texas forces who met and defeated Cortina in battle near Brownsville, December 27th. The following February, Colonel Robert E. Lee was ordered to follow Cortina into Mexico if necessary. But the bandit had evidently decided to cease his aggressions, history being silent regarding any further disturbance on his part.

Among the volunteers who came to San Antonio in September, 1861, to join the Sibley expedition to clear New Mexico of the Union forces, was a certain Bob

*From "Cameron County" by Frank Cushman Pierce, in "Texas: Historical, Traditional, Legendary".

Augustin, who with others of his ilk, arrived from Gonzales. He was soon after arrested for disorderly conduct, having upset and over-ridden the chili stands on Main Plaza. He was released by the mayor, but immediately after taken in charge by a mass of determined citizens, which resulted in one of the most excited hangings in the history of the city, performed by the Vigilant Committee, and with the unanimous consent of a large number of citizens. The tree at the southeast corner of Main Plaza on which he was hung, was soon called "La Ley de Mondragon," and a popular ballad made to fit the theme.

On the 18th of March, 1861, many of the citizens of San Antonio swore allegiance to the Confederate States under District Judge Devine. Thomas J. Devine, Samuel A. Maverick, and P. N. Luckett were the three Confederate commissioners who received the property surrendered to San Antonio by General Twiggs two months before.

Soon after the close of hostilities between the North and South in 1865, soldiers arrived at San Antonio, as at other important cities of Texas and of the South, and "reconstruction" began.

The only communication between San Antonio and Laredo on the Rio Grande, even later than 1866, was by means of four trips per month made by a mail-rider. In the early '70's ox-carts—*carretas*—were seeing their great day. The old-fashioned freighters, or prairie schooners, were still largely in evidence.

Commerce Street was crowded with such trains, each wagon drawn by from eight to sixteen mules with bells dangling from their collars, loading goods for Mexico, as well as Texas points, or bringing merchandise from the former. It required three months for goods to reach San Antonio from Cuero, Yorktown, and Powder Horn (one of the names by which Indianola was designated). After torrential rains—which were frequent—Commerce Street, as well as Main Plaza, were almost impassible. Vehicles stuck in the mud for days. In the old days Main Plaza was one of the most important parts of the town. Stockmen and country folks would gather there for miles around at which time it was a treeless market. It was on February 27th, 1870, that a Committee on Public Improvement reported favorably on the planting of trees on this plaza. In ante-Independence days that portion of the city around Market Street from Main Plaza was outside of the thickly settled limits. It was called the “Potrero,” or place for horses, all horses of travelers being put there for the night.

The Indians continuing troublesome near San Antonio, a mass meeting, which proved ineffective, was held in 1868 to devise means for removing the Kickapoos from Texas and the Mexican border. In the following January, Judge George H. Noonan’s special court was dispersed at Uvalde by Indians of this tribe. On February 17th, 1870, a band of Lipans only nine miles out from San Antonio, tried to stampede a

bunch of mules in charge of a Mexican who held on to the bell mule. Failing in this the Indians shot the man with arrows which were afterward gathered and handed to General Carleton.

The first industry in Texas to gain commercial importance was cattle-raising; wire fences were then unknown and the broad prairies furnished "free grass" to vast herds of "long horns." In the early '70's the cattle trail to Kansas was in constant public use. Ten years later fence-cutting and burning becoming rampant, Governor Ireland issued a proclamation of severe character against fence-cutters, and also against persons unlawfully enclosing land by fences. In December, 1883, an indignation meeting of citizens at San Antonio was held strongly condemning wire cutting. At the Cattlemen's Convention held in that city in December, 1884, the principal topic discussed was that the National Cattle Trail would have to go "before the land grabbers and the railroads." In February of the following year the Maverick Ranch fence on the Bandera road was cut. By 1890 railroad connection between Texas and northern markets caused the disuse of the old trail.

Another commercial enterprise, one which affected all the markets of Texas, came through the slaughtering of the buffalo in West Texas. An advertisement in a San Antonio paper of May 24th, 1874, called attention to "dry buffalo meat for sale, just from the plains." In January, 1877, buffalo hides and meat

were being received in large quantities "from the frontier"—a few months later ten loads of buffalo hides had been brought to town from "out west." The bleaching bones of the slaughtered buffalo later made San Antonio one of the shipping points for this great fertilizer.

Stage, ambulance, and the government telegraph* were the only means of communication between San Antonio and the outside world until the coming of its first railroad, "The Sunset" or the G. S. F. & S. A. On the night of February 19th, 1877, a torchlight procession, 8000 strong, celebrated the event. From that time San Antonio ceased to be a frontier town and began to put on city ways.

In 1891, when President Harrison was making his Southern tour, with the members of his cabinet, San Antonio, in trying to out-do all other towns in cordiality and the novelty of entertainment, decided upon a "Battle of Flowers." By a happy chance the date of his visit fell on April 21st, San Jacinto Day, and upon this memorable anniversary, the "battle" was given; but instead of the whizzing of bullets and shrieking of shells, there was a scene of revelry—no more deadly guns, cannons and sabres—flowers became the only missiles used. Because of the initial success of the one day's fete, it was later lengthened into a week of carnival. Since 1915, King Antonio of

*On December 5, 1883, the abandoned wires of the Military Telegraph were purchased by the Erie Telephone & Telegraph Company.

the order of Quivira has come to usher in the fetes of Fiesta San Jacinto, which has become a patriotic and social annual festival of San Antonio.

One of the founders of this "Flower Battle," and for some time president of the organization, was Mrs. Duncan C. Ogden, who as Elizabeth Cox, came to Texas from Lexington, Kentucky, in 1832, and lived under five of its flags. She was one of the bravest of the State's pioneer women, passing heroically through all the privations, hardships and terrors incident to those times that tried men's souls. Her husband, Captain D. C. Ogden came to San Antonio in 1838 from New York, and took an active part in the making of early Texas during the days of the Republic and the era following. He was among those carried captive to Perote prison, escaped as did John Twohig and others, but was captured and returned to incarceration to be later released through the efforts of Henry Clay. He was soldier, patriot, and orator, his wife a worthy help-mate.

CHAPTER XV.

*THE SAN ANTONIO RIVER—ITS ACEQUIAS
AND LEGENDS.*

The Council of the Indies—Historic Overflows—
“The Head of the River.”

When the early Spanish missionaries traveling over the parched western plains, came suddenly upon the San Antonio valley, how their hearts must have throbbed with surprise and delight at sight of the gushing springs, the beautiful, clear, strong-flowing river and the goodly lands on either side!

The first irrigation ditches, *acequias*, in Bexar and its vicinity were built by these unselfish and practical *padres*. To their correct estimate of the value of this water and their appreciation of the facilities for its distribution, San Antonio de Bexar owes its existence today. A knowledge of the building of the *acequias*—monuments to a simple wisdom and an unfailing industry—means an insight into the early history of San Antonio. Following the mission era and during the colonization period, the sale of lands in Texas was but a suggestion made to the ruling powers by the successful operation of the system by the United States of the North, but even then lands incapable of irrigation were deemed of no value except for pasturage.

The Council* of the Indies sitting in Seville, its members appointed by the crown to direct and control the Spanish colonies all over the world, devised exhaustive regulations and laws relative to *acequias*, the San Antonio River from source to mouth, being a possession of the king. The story of the formation of a company of share-holders, the permission given by his Majesty the King of Spain through his representative, the governor, the election or appointment of the *acequiador*—constructor of the *acequias*—the drawing of the lots among the *regadors*—shareholders—for the *suertes*—literally, “his luck”—of the *regadors*—irrigated lands—the blessing of the water, and the great feast on the day of their completion, sounds like a mediaeval romance.

The king granted these rights upon condition that the owners thereof should keep the channels clean and clear; the locks, water-gates, sluices, fences, aqueducts, etc., in proper repair, and upon further condition that each owner would agree to keep one horse, with arms and ammunition, always in readiness for the protection of the colony. The Pajalache—or Concepcion ditch—was the oldest of the *acequias*,† and its course may still be seen in places. It was provided with water by a high dam built across the river a short dis-

*The code and records of this Council were known as the “Recapitulation of the Indies.”—Dr. Cupples in “San Antonio de Bexar”, by *Corner*.

†It was Francisco Rodriguez who laid out most of these ditches and his family are today occupying land thus granted.

tance above where the dam of the old Lewis mill was later constructed.

In the county records may be found many documents relating to the Upper Labor Ditch. It was Baron Juan Maria de Ripperda,* governor of the Province of Texas, who seeing the need for irrigated lands lying between the upper part of the San Antonio River west and the San Pedro Springs, after much diplomatic detail, decreed that this *acequia* be built. It was in a decree dated at the "Royal Garrison of San Antonio de Bexar and city of San Fernando," on the 28th day of April, 1777, that he declared the work finished as far as La Lomita de Viega and that the first distribution of *suertes* could be made to the twenty-five persons entitled to them and two for Foribis Fuentes, the *ex-acequero*. The second and final drawing occurred on the 8th day of March, 1778, the total number of *suertes* distributed being fifty-two. The shareholders were so dissatisfied, however, with their apportionments and their quarrels waxed so hot that the governor, by petition, used his influence to keep the peace.

A modern branch of the Upper Labor ditch was the Alazan ditch, constructed from plans made by Mr. Giraud in 1872. Frequently men-

*His full name and titles were Don Juan Maria de Ripperda, Colonel of Cavalry, Governor of the Province of Texas, its Missions, Conquests and Frontiers, Commander of Arms (or Forces) of the same and of Coahuila and Nueva Leon, Captain of the Regal Presidio of San Antonio de Bexar, by his Majesty the King.

tioned in the documents relating to the Upper Labor Ditch of 1776 to 1784, was the San Pedro *acequia*, probably not many years the junior of the Pajalache. Issuing from the east side of the headwaters of San Pedro Creek its purpose was to supply water to the Villa Capital de San Fernando as well as to irrigate the lands along its course.

Each "mother" ditch—*madre acequia*—had its laterals, the laterals in turn had branches, here, there and everywhere, the network of irrigating ditches, together with the river, making of the valley a garden spot. Where these ditches intersected, a crossing was made by means of a "canoa" as the Spanish records have it—a canoe or hollowed log of cypress.

The Alamo Madre ditch was built to supply water to the Alamo mission. Its source was the head of the river, and its course a little east of River Avenue. One of its branches, until very recently, flowed by the east end of Alamo church (the channel still remains), and it is said to have supplied the besieged with water in the terrible struggle of 1836.

The control of the *acequias* has long since left private hands; in 1850 Captain J. H. Beck became the first American manager.

In spite of its present narrow banks and shallow channels the overflows of the once proud waters of the San Antonio River and its tributaries, have caused serious damage. The first mentioned in history seems to have been on July 5th,

1817, when according to Antonio Martinez, governor of Bexar, a cloudburst with the consequent rising of the waters of these rivers out of their banks, made victims of many inhabitants, as well as much livestock. The inundation served to temporarily prevent the sale of a considerable quantity of land which had been confiscated by the government from owners who had joined the revolutionists.*

Another historical reference is given to a big overflow of the river which occurred March 17th, 1865, when a man was drowned on Commerce Street, and two children also lost their lives. In September, three years later, a public meeting was held to devise means of turning the Olmos Creek into the Alazan to prevent overflows. In those days the waters of the San Antonio were still pure and sparkling, their current swift and strong. Boats lined the shady banks or moved over the face of the waters.

THE "HEAD OF THE RIVER."

The "Head of the River," about four miles from the center of the city, has always been noted as a place of exquisite beauty, and has been the scene as well of historical and social events of more than usual interest. The San Antonio River has its rise in numerous noble springs that gush from the sides of rocky ledges, or boil up here and there in the green valley shaded by gigantic, moss-laden oaks and carpeted in

*Barnes' "Combats and Conquests of Immortal Heroes".

the spring-time by gorgeous wild flowers. The largest of these is known as the Worth Spring, since here General Worth camped on his return from the Mexican war, and here died with cholera in 1849.

When Giraud made the "Original City Survey" after the incorporation (5th Document) of the City of San Antonio in 1842, the "Head of the River"—or Worth Spring—was accounted as belonging to its public domain and recommended by him so to remain, but in spite of this the hand of commercialism has marked it for its own.

The first house to be erected on this property was that of James R. Sweet, mayor of San Antonio from 1859 to '62, and father of Alexander Sweet of "Texas Siftings" fame. The Sweets kept open house and one of the social events of the times was a large reception given to General Sam Houston. Soon after the close of the war the property passed into the hands of George W. Brackenridge who built an elegant house in style of architecture suited to the natural beauties of the landscape, the old Sweet home remaining as a picturesque annex to the more modern building. For years this was the show place of Texas and many people of national fame found entertainment under the hospitable roof of Colonel George Brackenridge and his sister, Miss Eleanor. Later they built a palatial home on a wonderful eminence of the Brackenridge estate overlooking the forests of Brackenridge Park with its winding roads and silvery ribbons of water

flowing from the Head of the River, through its entire length, marking the magnitude of the gift of Colonel Brackenridge to the City of San Antonio.

ORIGIN OF THE "HEAD OF THE RIVER"—A LEGEND OF
"THE BLESSED MARGIL."

When Don Domingo Ramon, who was first to ride over this country came in company with his haughty dons, he carried in his train some holy Franciscans to convert the natives from their adoration of the Mighty Manito to that of the Lowly Nazarene. Many leagues of trackless waste had been covered in toilsome marches and both riders and steeds had grown a-weary, when an ever-increasing thirst became well-nigh as intense as the sharp thorns and spines of the cacti and chaparral through which they were passing. Where once were swollen streams now presented only wide lines of dry cracked earth. With parched and heavy tongues they still pressed on, straining their eyes for a sign of verdure and of life-giving water. The following day they deflected from their course, believing that a distant view had shown a vision of that for which they longed. On reaching the valley they found the verdure—nourishing grasses and a hospitable shade—but still no water.

Now among the holy Fathers of that company was one so pious as to be known as the "blessed Margil." It was he who, after the monks had dismounted and unfastened the girths of their famished steeds, led

them in prayer, entreating the loving Father of all to send water for the company and for their patient chargers. So great was the faith of these holy men of the power with God of the blessed Margil, that their hearts were filled with child-like trust as they listened to the words of supplication and praise that fell from the lips of their leader. With supplicating eyes turned heavenward, the holy man of God finally discovered clusters of purple grapes growing on vines high up on the stately oak under whose branches he and his consecrated companions were kneeling. When he had arisen from his knees, knowing in his heart that his prayers had been answered, he said, pointing upward, "Look, my brothers! Amid the branches of this tree grow grapes which will assuage our thirst. Let us give thanks to God who has sent them to us!"

Slowly he climbed the larger vine and when almost ready to touch the luscious fruit, he slipped and fell back to the root of the vine which his sudden jar had pulled out from the ground. To the great delight and marvel of all there sprang forth from the goodly orifice made by the uprooting, a bold stream of clear and sparkling water. Before drinking they all knelt while the blessed Margil gave fervid thanks for the great blessing. And even today "The Head of the River" remains the same.

THE "SPRING OF THE HUISACHE"—AN APACHE
LEGEND.

The Indians called it the "Spring of the Huisache," and no other name describes the environment so well. We call it the "Head of the San Antonio River," but that tells nothing of the golden crowned huisache, the meal-laden mesquite, the bitter laurel, each and all iron-rooted and of vigorous growth.

The gray dove knew the haunt, but in those days it did not mourn. A legend tells the reason with a lover's tale; tells of an old chieftain who had two beautiful daughters, "Flower of Gladness" and "Flower of Pity," the one demure and sad; the other light-hearted and joyous. A young warrior found each to fit his varying moods, and secretly wooed both maidens.

One day the chief overheard gossiping tongues. Hatred and wounded pride, nursed through an autumn chase, grew into revenge, until he slew the fickle warrior at the "Spring of the Huisache," and left the body where "Flower of Pity" daily sought her lover. In despair she took a hunting knife from his lifeless form and followed her lover to the "Spirit Land."

A little later "Flower of Gladness" came down for a cooling drink and chanced upon the tragedy. The shock was more than strength and reason could bear. The light vanished from heart and mind, and up and down the river the maiden wandered calling ever,

"Pity," "Flower of Pity, come," until Manito let the soul rest, to find expression in the dove's sad note. From the warrior's side another spring gushed forth, and near by, upon a rocky ledge, there rests a semblance of "Flower of Pity"—a petrified boulder which sends forth another rivulet—the three springs finally uniting in the San Antonio River.

**"WHEN THE SPRINGS CEASE TO FLOW"—AN APACHE
LEGEND.**

When the light foot of the Apache first pressed the green carpet flecked with blue-bonnets and wine-cups, crept through the tangled wild-wood and beheld the waters gushing from under the great rocks, he exclaimed, "Oyo del Rio!" (the eye of the river.)

Here the great chief pitched his tepee and spent many happy days under the moss-laden trees, the singing birds and the rippling waters, his own Wanda being his constant delight, while the young braves killed the deer, and the squaws prepared the venison. But a shadow fell: At first a fleeting summer cloud, then dark as the storm's angry roar. A young brave, more comely and more daring than the rest, came a-wooing, and the dark-eyed maiden gladly left her old father to follow in the new comer's sure and steady footsteps, as he climbed the rocky banks and made paths for her through the thick mesquite bush.

"It shall not be," cried the old warrior. "My little one shall not leave me."

But life's young blood runs high, and wrath is no match for love. Away went the happy young lovers, while the old warrior left alone, bowed his head and died of grief. The water sprites that had sung the live-long day were hushed, and said, "This never shall happen again. If another maiden weds we go away."

As the years went by the dark-skinned race gave place to the pale face. There came to dwell here sprightly little maidens, but they all said "nay" to their wooers, and the water sprites continued to sing and the flowers to bloom as of yore.

But, alas, again the shadows fell, and there was no more singing under the trees and the flowers hung their heads, for another maiden was to wed and it was only after the pious sisterhood* came to dwell on its banks that the sprites once more dared begin their merry songs and the flowers renew their bloom.

DISCOVERY OF THE SAN ANTONIO VALLEY—AN APACHE LEGEND.

Out of the mystic west Apache warriors traveled across the Staked Plains to find the traditional hunting grounds of their fore-fathers—a land of bison and limpid water. The way was long and tedious, with hunger and thirst ever in hot pursuit. Thus it was the "moon of dead leaves" before the remnant of the Apache band found the pass.

*"The Sisters of the Incarnate Word." Colonel George Brackenridge and his sister, Miss Eleanor, neither of whom have married, reside near "the Head of the River," thus, as it were, further fulfilling the legend.

It was the year of the great drought. Mountain, *mesa* and plain stood abandoned by the spirit of nature. The brown earth bore no sign save the mystic sand paintings, symbolic prayers of the medicine men to the forces of nature. War-painted, sinewy bodies shone against the golden sunset at the road where the tepees had been reared, but no smoke ascended, nor welcome awaited, for the medicine men chanted only of famine. Ravenous wolves howled of hunger, and the turtle doves mingled their sad notes with the dirges of the women.

Tremanos, a youth of the Apache tribe, ascended wearily to a hill top. He turned to the *mesa*; red phantoms blurred the horizon, while from over the mountain the hot breeze brought rythmical music from the flageolet of a spirit warrior. To the west, the lurid sunset mocked, as a burning tomahawk, over the land of his fathers. Gaunt shadows, grim death, weird sounds, stood whispering as Tremanos looked southward where gray billows of sage brush reached onward to infinite space. But, a miracle—beyond the gray, a bit of fern-like green seemed to follow the valley.

Tremanos called, "Come, my people, come; it is the river. Water and bison await us. Follow my footsteps to Tejas the Beautiful."

Silently wigwams were folded by half-hearted squaws. Onward for hours they journeyed to the great bend of the Hill of Laurel; there, eastward

and southward high tula grass marked the water course. Gaunt faces were transmuted, gaunt hands were lifted in prayer to the forces of nature, gaunt bodies bowed over the ford of Las Tejas.

THE BLESSED MARGIL'S ENCHANTMENT—A LEGEND*
OF THE SAN ANTONIO VALLEY.

While Don Ramon with his doughty dons and little band of missionaries, was traveling slowly eastward out of the golden west, they found themselves suddenly surrounded by a swarm of blood-thirsty savages. Padre Margil knelt in earnest prayer for deliverance and called upon all in the train to do likewise. They dismounted, and even the cavaliers joined in supplication. Finally Don Ramon exclaimed, "Look, the savages are upon us,—it were much better to fight than to pray." To which the blessed Margil, rising from his knees, answered, "Noble and illustrious Knight, I see no Indians, only a herd of inoffensive deer browsing contentedly about us." Even so, the fervent prayer of faith had transformed the band of savages into a herd of harmless deer. All united in grateful thanks for their miraculous deliverance. Although the Spaniards were greatly an-hungered they refrained from killing any of the enchanted animals

*This legend, as well as the other Indian legends herein given, is from the gifted pen of Sarah S. King, daughter of Charles King, who was three times mayor of San Antonio during the '50's. Miss King is prominent in both the school and literary work of her native city.

and pressed onward in the journey which soon led them into the valley of the beautiful San Antonio River, thence eastward into the land of Tejas.

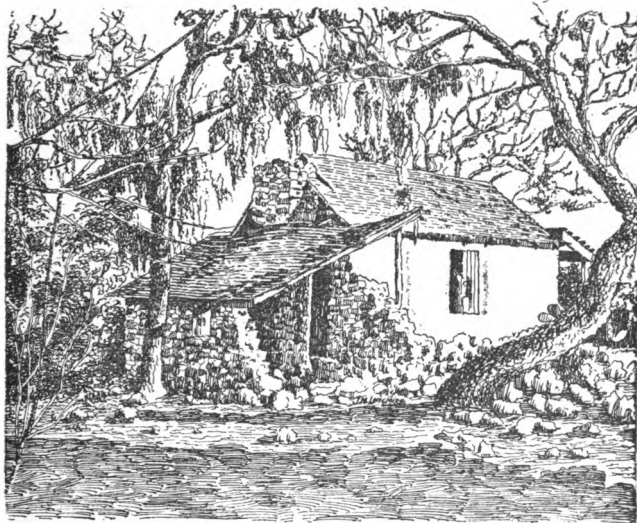
CHAPTER XVI.

LANDMARKS OF OLD SAN ANTONIO.

Ecclesiastical, Official and Industrial Remains—San Pedro Park—Ben Milam's Last Resting Place—Noted Caves.

In spite of the hallowed associations which connect San Antonio with a past wonderful in history, she stands today primarily a metropolis and a commercial center with a tributary territory of unlimited possibilities. Her winding streets and up-to-date buildings seem incongruous when viewed beside the few landmarks that still remain untouched by the hand of the utilitarian.

The San Fernando Cathedral, once merely a Parish church, is partially a landmark. Its rear, distinguished by a Moorish dome, massive walls, and octagonal shape, tells over and over the story of its inception under the invocation of the Virgin and Our Lady of Guadalupe. Its first foundation stone was laid May 13th, 1734. Don Prudencio de Orobio Basterra was then Governor and Captain-General of the Spanish Province of Texas, and Don Juan Rezio de Leon, Curate, Vicar and Ecclesiastical Justice of



Old Landmark, erroneously called the Ruins of Davy
Crockett's Home.

the town of San Fernando (without the presidio of San Antonio). It was mostly for the guardian-soldiers of her border-colonies that Spain had designed this church, which was built by subscription, many names appearing in the list of original subscribers being familiar ones in the San Antonio of today. It stood at much the same location as the modern structure, between Main and Military Plazas. The old main dome was destroyed in April, 1872, but as the new walls went up outside the old, the church was in disuse for but a short time. F. Buquor, who

furnished the architect's plans and specifications, was mayor of the city at the time of the reopening of the church, October 6th, 1873. On December 24th, the following year, Right Reverend Anthony Dominic Pelicer was installed at San Fernando Cathedral as the first Bishop of San Antonio. He was buried in this edifice April 17th, 1880, at which time he was succeeded by Right Reverend J. C. Neraz.

In the records of this old church may be found the marriage signatures of James Bowie and Ursula Veramendi.

The historic Veramendi House, for years one of the sights of San Antonio, has now disappeared through the ruthless hand of Progress. It is generally supposed to have been the governor's palace, but was only a private—never an official—residence. It was first owned by Don Fernando de Veramendi, and next in descent by Juan Martin de Veramendi, vice-governor of Texas, whose daughter Ursula married James Bowie, April 25th, 1831. The young couple went to Monclova to spend the honeymoon; they remained there until 1833 when Ursula and their child died* of smallpox. He returned to Texas bowed with grief, ready to undertake any enterprise—perchance a happy Alamo martyrdom. It was just without the portals of the palace that brave Milam fell, leading the attack against the Mexican forces in San Antonio, December 7th, 1835. His remains were buried in the

*Rodriguez' "Memoirs".

court-yard of the building, and fourteen years later, the Masonic Order of which he was a member, exhumed his remains and under escort of a detail of the United States army, placed them in the center of the old City Cemetery. When the cemetery was discontinued Milam's remains were undisturbed, and the square has since been known as Milam Park. His grave is marked by a handsome granite monument erected by the Daughters of the Republic, July 11th, 1878.

Of the few landmarks remaining intact is the old Market House on Market Street which has witnessed the evolution of the present modern metropolis from an isolated town on the western prairie. Designed after the Greek-temple model, it was built in 1858, during the mayoralty of A. A. Lockwood, by John Fries and David Russi, then leading contractors. This old market house, however, had other uses than to furnish stalls for the purveyors of meats and vegetables, for it contained eating counters and restaurants where meat could be selected, cut and cooked for the customer. Here gathered travelers, freighters, and soldiers, in the days of Colonel Lee, as well as men who were concerned in the building of the State, to discuss over their meals the burning topics of the day,—murders, Indian raids, deeds of desperadoes. This old building was the house of the noted "Beef Steak Club," composed of the most prominent men in the town, who with epicurean taste fore-

gathered there to eat the steaks prepared by old Ernest, whose talent in this particular branch of culinary art was not only of state, but of national reputation. This club was first located in a small building on Commerce Street, but its increased membership demanding larger quarters, it was removed to the old Market House. Ernest was conscripted during the war, and after serving faithfully, upon the restoration of peace he returned to San Antonio and the patrons of his skill whom he served faithfully through his remaining years. So much of the early life of San Antonio is associated with this old Market House that although it has long since ceased to be used for any form of municipal purpose, it is regarded by San Antonians with the same affectionate deference as is accorded the few remaining historic buildings and sites of the Alamo City.

Among the industrial landmarks of San Antonio may be mentioned the old Lewis Mill. In 1849 it was built by the pioneer Nat Lewis, who had come to Texas in 1842. For nearly twenty years it supplied ground corn to all the country around. In 1890 after having been stopped for several years, it was rebuilt and continued to "go round." Other pioneer mills were those of Carl Hilmer Guenther who came to Texas from Germany in the late '40's. He built three mills on the San Antonio River, the lower one supplying the first wheat ground in the city.

Enclosed by a high stone wall with its wide gate



One of the many jacals in a "tin can settlement" of "Little Mexico" near the San Fernando Cemetery.

and stone arch bearing the inscription "Cemetario de San Ferdinand" is another of San Antonio's landmarks. It lies far from the din and noise of the city, but well within the environs of "Little Mexico" with its humble "jacals" and tiny stores carrying characteristic Mexican wares.

Old as its general appearance would indicate—as if of another age and clime—this was not the first "Campo Santo" of San Antonio. At one time the Catholic dead were laid away in a plot of ground where the Santa Rosa Hospital now stands. Nearby was the Protestant graveyard, but time pushed aside

all the little mounds of earth and in their place stood macadamized Houston Street, Milam Park and later, the Market House. One of the most noticeable things in this city of the dead is the crowded appearance of the graves, many of them seeming to almost overlap, so necessary has it been to conserve space. These well-kept graves are mostly marked with white or black wooden crosses, the crude handiwork of a loved one left behind. On many of them are placed tin or wooden boxes with glass fronts draped like windows, in which some souvenir of the dear departed has been placed. Again one sees large paper flowers tied on a bush near a grave, or little figures dangling, which would seem grotesque if not so pathetic.

The atmosphere of this cemetery appeals strongly to the sympathies, since largely used by the poorer class of Mexicans, their votive offerings placed on various graves lend such a note of humbleness, or resignation to the will of God and of love for their children—leading traits of these people. One's heart-strings are touched by a baby's cradle placed above a tiny mound, or a broken toy, while again "Babita mia"—"my baby"—on a cross, is all that is told by a mourning mother-heart. Another grave has a cross made by electric light globes set into the ground, while still another holds a tiny cross enclosed by some miraculous means in a bottle.

Many of the oldest and best known Mexicans, also members of the early German, Irish and French fam-

ilies, and others, descendants of the old Spanish grantees, are sleeping here. Their well-kept graves and simple or gorgeous monuments, bear such names as Juan Cortez, Santa Ana Aya, Marian Oca de Cantes, Venesladita Chagoya, Castanola, Mocegemba, Giraud, Jacques, Bryan Callaghan (father of the many years' mayor of San Antonio), Dunbar, and John Twohig. Near a large statue of Christ in the center of the cemetery lies Bishop Neraz. To the left of the statue is a plot set aside for the nuns.

On All Souls and All Saints Days this little cemetery is aglow in gorgeousness. For months the poorer Mexicans have denied themselves, perhaps the very necessities of life, in order to bring little tributes of love and have the priest visit a grave, bless it with a Latin prayer and sprinkle holy water upon it.*

San Pedro Park is a remnant of the former magnificent domain of the city, it being a part of the original Spanish grant of 1729, and at that time set aside as an "exido." It was about its lovely springs and under its spreading live-oaks and stately pecans that Indians struck their tepees when all the vast outlying domain was an aboriginal possession. Here, too, the Canary Islanders camped on that March day in 1730, when they first reached the presidio of San Antonio de Bexar. At this park the water flows from

*The primary source for these "Landmarks"—outside of personal observation and inquiry—is a little booklet, "San Antonio, Historical and Modern," gotten out several years ago by the "Passing Show" press.

an orifice at the eastern end of a little lake, which is in reality a cave whose dimensions have never been defined. A few years ago workmen blasting stones in the northeastern part of the same park, found in a cave the skeletons of Indians of huge stature, as well as arrow-heads, stone spear-heads and other relics of an aboriginal race. Through the center of this cave flows a bold stream, which is most probably a companion to those forming the San Pedro River. A huge stone placed at the mouth of the cave prevents further explorations.

Near the "Head of the River" is what is known as "Rattlesnake Cave" because of the many deadly vipers infesting it, which when the Apaches and Comanches were driven out of the country, superseded them in possession.

Another, known as the "Robbers' Cave" is in the Leon Springs neighborhood. Inside near its mouth was once hidden among other things, an organ stolen from a church nearby. The gang of outlaws rendezvousing at this place at the time was headed by a man named Jim Pitts. It was this leader who shot and instantly killed the United States marshal, Hal Gosling, who had him in charge on the train after his conviction at Austin. Pitts, with a companion named Yeager, jumped from the train, going at the rate of forty miles per hour, near the Guadalupe River bridge at the edge of New Braunfels. The former was shot by the conductor and mortally wounded,

dying in the brush near the bridge. Yeager mashed Pitts' dead hand in order to loosen a handcuff, and escaped. When found the next day by the sheriff's posse, the handcuff was still dangling from his wrist. This happened in February, 1885.

Not far from the "Robbers' Cave" near Leon Springs is another near Helotes. In it was accidentally discovered the skeleton of a man which was identified as that of Frank Harris, who had disappeared several years previously and shortly before his testimony was to be given as an important witness in a criminal case. On February 10th, 1887, Frank Scott was sent to the penitentiary for life for the murder of Harris, thus closing the final chapter in the Robbers' Cave tragedy.

LOS PASTORES—A MODERN MIRACLE PLAY AND SPIRITUAL LANDMARK OF MEXICAN SOVEREIGNTY.

A Legend of the Poinsettia—Theme and Caste—The Lonely Dove—A Legend—Rebirth.

Years ago the territory adjacent to the Republic of Mexico threw off its blanket and mantilla, rubbed its sleepy eyes, and assumed the brisk and bustling air of "Los Americanos," but along the borderland of this country, to the initiated, all is "asleep in the lap of legends old." Without crossing the sea, you can find in Texas today, a miracle play equal to the famous Passion Play of Oberammergau, which to see

rightly, one must put his ear close to the ground and feel the burning faith of the meek and lowly.

Mark the earth's changes. The poinsettia, or "Buena Noche," knows the cycle and throws off its cross of verdure to cling bare-limbed to its crimson crown,—type of the new life and gospel. Type, too, of life, the heart vibrating with human fellowship, shedding the dross to be ready for the regeneration that lies within the Christmas spirit. Old San Antonio de Bexar offers "Los Pastores"* in Christmas-tide, as do other of the border towns containing so strong a Mexican element in population. Unconsciously they present a mediaeval drama plucked from the heart of Catholic Spain and grafted in Cortez's time upon the Aztec branch.

There are seventy or more Corpus Christi plays, and the Mexican "Pastores" joins the numerous symbolic and religious presentations of the human sympathy all feel for the story of Bethlehem. In the southwest the story lives in its original simplicity, fervor and zeal in the hearts of a simple people. It is bequeathed from sire to son, rehearsed line upon line, five thousand or more, rhymed and unrhymed, with numerous songs to harmonize with minor chords, besides players to place according to space, circumstance and tradition. The players are under a moral obli-

*"A manuscript copy of 'Los Pastores' is indeed rare, but the Massachusetts Historical Society has recently published an excellent translation of one version."—*Sarah S. King*.

From Miss King's little booklet "Los Pastores, an Interpretation," published in 1908, this summary is derived.

gation to go wherever an altar is built to the Christ Child, so the ceremony is seldom repeated in the same locality during the allotted time for its presentation—from Christmas Eve to January the twelfth.

If the play is not given at the "Chapel of Miracles," a mile northwest of the Alamo, it is because some adjacent *jacalita*, rich in piety and hospitality, has bade it welcome. The doors of this little chapel swing inward the year round, leading the way into the very heart of faith where hope's wings may be renewed. The lame, the halt, the blind bring bodily ills; the weak and wicked the soul's wounds, to leave all at the feet of the crucified Savior that hangs above the altar. The "tilma" worn by the figure is covered with pious gifts of faith—a gold cross, a silver coin, a motto, a picture, a ribbon—grateful tokens of peace found—signs of prayers answered.

The plot of the "Pastores" is that of the nativity, but now and then several preliminary scenes are given, as the Espousal, the Visitation, the Journey to Bethlehem and the Wise Men, Mary and Joseph, the Christ Child, Shepherds Twelve, Devils Three—or Seven,—Gabriel and Michael, the Hermit, Cucharon the Jester, and Gila the Cook, complete the usual castes. In olden times the audience—men, women and children—had whistles and announced to the birds the coming of the Child Jesus. Each feathered friend awakened and joined the chorus of praise, all except the dove. This lazy bird slept through the Savior's blessing.

Henceforth, its sad regret, "coo-coo," goes down the ages as a warning. When in the play the shepherds kneel before the unveiled Blessed Child with their prayers, they offer gifts, a basket of flowers, a game cock, a candle, a rustic spoon, wild honey, tamales, and a beloved lute. A Mexican blanket is no mean gift and the weaver sings as he folds it softly around the cradle:

"Ah, the beauty of the Child,
With a mouth of coral,
It is my wish to cover thee,
With the weaving of my love."

The hermit gives a rosary, and in New Mexico, it is said one of the shepherds offers a pack of cards as the four suits symbolize the four events of His passion. After each shepherd has worshipped the "Babe of Bethlehem," the children are blessed by the hermit, while the audience follow and kiss the waxen figure. Reverence and silence prevail. All rejoice in hope and solace born again. The glad tidings radiate the world anew as the shepherds turn homeward singing a farewell to baby and mother, which includes the blessing asked for abounding love and of life to praise His word "until death rolls 'round."

CHAPTER XVII.

THE LANDMARKS OF SAN ANTONIO'S ENVIRONS—THE MISSIONS.

Identifications of the Original Sites of Early Texas Missions—East Texas Missions Re-established on the San Antonio—Angelina, Indian Maid and Con-vert.

By far the most interesting of San Antonio's landmarks are the missions of her environs—symbols of Spanish sovereignty, of missionary zeal and self-sacrifice, of many attempts to bring an alien and aboriginal race to the cross of Christ. These are located on alternate sides of the San Antonio River—the first, Concepcion, about four miles from the present San Antonio, and the fourth, Espada, twelve miles—between them, San José and San Juan.

In 1720, the Zacatecan friars founded the mission San Juan de Capistrano on the San Antonio River, about eight miles from the first settlement of the villa, but they made no effort toward the erection of suitable buildings until the time, eleven years later, when there would be brought for its company, the three missions from the land of the Tejas.

When in 1690, Alonzo de Leon made his second extended expedition into Texas, he established the first mission in the country, as we have seen, and named it

San Francisco de Los Tejas. Its exact location was at the Hainai village in the northern part of what is now Houston County, from three to six miles west of the Neches River above the crossing of the Camino Real—King's Highway—near a stream which early took the name of San Pedro,* and at a site that became known as San Pedro de los Nabadachos. It is this name, San Pedro, in part, that has caused some persons to think, groundlessly, that the first mission of San Francisco was founded at San Antonio on the San Pedro in that vicinity.

The second site of the San Francisco mission, the one selected by the Indians themselves for its re-establishment, was at the Neche village about eight or nine leagues southwest of the Hainai village, near the east bank of the Neches River and near the crossing of the Camino Real, which, as now identified, was at Williams' Ferry, below the mouth of San Pedro Creek. The identification† of this crossing has been made

*San Pedro Creek, which joins the Neches River in the northern part of Houston County, still bears the historical name.—*Bolton*.

†The identification of these mission sites has been made from Diaries of DeLeon and Espinosa, found in the Archivos General y Publico, Mexico, and other documentary sources, from early surveys showing the Camino Real, whose windings in Eastern Texas were determined mainly by the location of the principal Indian villages where the Spaniards had settlements, from certain unmistakable topographical features, such as the principal rivers and the Neche Indian mounds, and geographical names that have come down to us from the period of Spanish occupation.—*Bolton*, "Native Tribes About East Texas Missions".

[This work of Dr. Bolton's, found in Vol. XI, No. 4, of the Texas State Historical Association's Quarterly, embodies some of the results of the history of the Texas tribes, which he made for the Bureau of American Ethnology.]

certain by archaeological remains—the Indian mounds west of the Neches. A mound with two less conspicuous companions, which, according to a record of 1779, had been raised by the natives of the locality in order “to build on its top a temple, which overlooked the pueblo near by,” still stands in Cherokee County about one and one-half miles from the river, and five miles southwest of Alto, in a plain known to some as Mound Prairie. The mounds are on the land now the property of the Morrell Orchard Company, once a part of the original grant made to the romantic Pedro Ellis Bean.

This mission’s official name, still known as San Francisco de los Tejas because of its location at the Neche village, came to be called San Francisco de los Neches; removed to the San Antonio River it became known as San Francisco de la Espada.

The holy fathers on their visits among the Indian villages found at the Hainai village an Indian girl* who became attached to them and asked to be taught their language. Upon invitation she took up her abode in this mission, and there received instruction. She soon became enamored of her work and environment, while the priests and soldiers, charmed by her studious habits and cheerful nature, applied to her the name of Angelina, “Little Angel.” Her native village they called “Angelina’s Village,” and the

*A portion of this story is fanciful or traditional, but Saint-Denis and Espinosa have given some facts—around these, the traditions have been woven by chroniclers.

stream that flowed by "Angelina's River." When in 1693, the Spaniards decided to abandon this Texas mission, Angelina, as Ruth with Naomi, forsook her people and her home and cast her lot with the Spaniards in their far off country, accompanying them to the Mission San Juan Bautista on the Rio Grande. Here she remained for over ten years pursuing her studies, and became an object of much attention from explorers and travelers in their journeys back and forth between Louisiana and Mexico, the pride of the church and state dignitaries, and famous throughout the two countries. She grew proficient in Spanish, joined the church and was baptised. When Saint-Denis was on his way from Louisiana to the City of Mexico in 1715, he stopped at the Hainai village and met Angelina, and, as both were familiar with the Spanish language, she became his interpreter.

When Espinosa returned to Texas in 1716, he too found Angelina at the Hainai* village and used her as his interpreter. At this place a mile or two east of the point where the highway crossed the Angelina, near two springs in the middle of the village, he founded the Mission Purissima Concepcion. This site could not have been far from the Linwood crossing in Cherokee County. The mission founded at Angelina's

*The Hainai tribe whose lands lay on both sides of the Angelina, was the head of the Hasinai Confederacy, and for that reason was sometimes called Hasinai. It is to this tribe also that the name Texas is usually applied when restricted to a single one.—*Bolton*.

village was doubtless established at her request as she actively aided in its establishment.

Above the Hainai, on the waters of the Angelina, was the Nasoni tribe of Indians. In 1716 Espinosa went over the route between these two tribes to establish the San José mission, and recorded in his diary that on the way there were many Indian houses (*ranchos*), and that the mission was situated "on an arroya with plentiful water running north." One of the southern tributaries of Shawnee Creek in the northern part of Nacogdoches County has been identified as the "arroya." The mission of San José remained near the Nasoni until 1729, when, like those of San Francisco, at the Neche village, and Concepcion at the Hainai village, it was removed to the San Antonio River.

NUESTRA SENORA DE LA PURISSIMA CONCEPCION—FIRST MISSION.

Texas' Best Preserved Mission—The Concepcion *Acequia*—Artistic Remains—A Symbol of the Order of Saint Francis.

The Mission Concepcion is the best preserved mission in Texas. Built in the form of a cross, twin towers forming two wings at the foot of the cross and crowned with a Moorish dome, its aspect at once arouses in the curious traveler a sense of the incongruous as well as a delight in the picturesque. Its

sombre gray walls seem to blend into the surroundings of which it has been so long a part and from whose products it sought heavy tribute in its making.

Only a vivid imagination can clothe the adjoining fields with the rich purple and green vineyards which once supplies the *padres* with a vintage so rare, that shipped to Spain, "Mission" wine was esteemed as possessing the richest flavor. To the Pajalache, or Concepcion ditch, the oldest of the *acequias* of San Antonio, was due the rich verdure of the fields and the glory of their fruition. For 140 years it served its purpose and in 1869 was abandoned. Tradition has it that this *acequia* was made so deep and so wide that the fathers and Indians kept boats upon it and used it as a means of transportation between the presidio and missions. In places its course can yet be traced.

The front of the old chapel of Concepcion Mission, as well as the baptistry walls, show traces of frescoes in brilliant colorings dulled by age, those of the former in red and blue quatrefoil crosses, and with yellow and orange diamond-shaped figures simulating dressed stones. In the baptistry a fresco of the crucifixion, just above the font, is plainly visible. A crude figure with outstretched arms appears to support the rim. The echo under the dome has the most wonderful reverberation in the world. In the old refectory are found shelves set into the south wall which consist of slabs of solid stone. Its walls have crudely colored

parallel lines wainscot-high, the same method of decoration outlining a frieze below the broadly arched ceiling. While all the rest of the frescoes in this room are almost entirely obliterated by the hand of time, there still remains in the center of the ceiling, its rays but indistinct indications of archaic artistic strivings, the "All Seeing Eye," intact and absolute.

The front entrance of the chapel bears above the center of its doorway, a shield with arms and devices upon which is carved in Spanish the legend: "With these arms be mindful to the Mission's Patroness and Princess, and defend the state of her purity." Over this winds, circling in and out, the *flagellum* or knotted scourge of the Order of St. Francis.

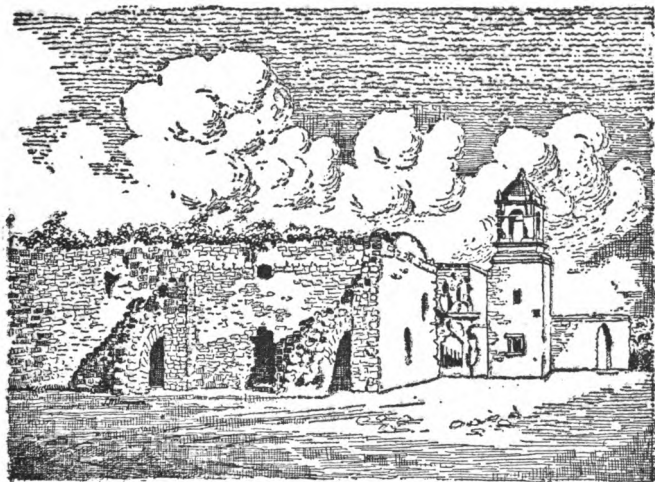
SAN JOSE DE AGUAYO—SECOND MISSION.

The World's Most Beautiful Mission—A Sculptor and a Legend.

San José is the world's most beautiful mission. Its unusual style of architecture is not confined to the church alone; directly facing this building stands the remains of its granary where picturesque flying buttresses and arched roof are still plainly in evidence. Just back of the tower of the mission is to be seen where once was placed a winding stair—one end of its solid wooden steps embedded into the wall and the other mounted end above end, forming a spiral—thus

securing perfect balance. Small wonder that this stairway is famous. As on other buildings of this design, *canales* or water spouts, for draining the flat roofs, project beyond the walls. No nails were used in the construction of any of these missions wherein every detail was hand-wrought. At San José the pieces of which the wonderfully carved doors are made, are morticed together, their hinges made of straight pieces of iron with bent ends.

The carvings of this mission are marvelous. The facade is especially rich in design, statues of Our Lady of Guadalupe, San José, San Benedictine, San Augustine, San Dominic, and San Francisco occupying recesses with conch-like canopies of wonderful designs. Many sacred hearts, from one of which grows a lily, and from another extends a ventricle, are strongly in evidence, as are the forms of cherubs, only a few in good preservation—all these blended with conventional patterns in curves and scrolls; the acanthus leaf, and the pomegranate design, emblem of plenty, are often repeated here as elsewhere in both exterior and interior decorations. In the chapel are the remains of some paintings by old masters,—*The Annunciation to Elizabeth*, *The Flight Into Egypt*, and one of the Christ Child, worthy of a Murillo. In spite of their extreme mutilation by time, these canvases, all but destroyed, and now placed between glass to be held together, still portray as in the beginning, their sacred themes.



Granary in Court of Mission San José, showing flying buttresses.

The south window of the baptistry is considered by connoisseurs to be the finest gem of architectural ornamentation existing in America today. The carvings were the work of Huicar the sculptor, of whom the following legend has been written: "How wonderful to find this bit of old world architecture on the lonely prairie! The artist who designed it and carved it into this beautiful proportion and symmetry was a Spaniard. He crossed the seas to make a fortune for the girl he loved, who was to wait for him, keeping faith until he should return. Years went by, and the

girl grew sick at heart with hope deferred. Letters were few, time was making lines on her brow; other lovers were suing for her hand; her father and mother had died,—one can guess what followed.

“He, in the meantime, worked on, for hope nestled in his heart. The day came when everything was ready for his return to claim his bride. He had achieved fame and fortune. Just as he was starting for the little Spanish village across the waters, he received news of his sweetheart’s disloyalty. He forfeited his passage money and joined a body of priests who were on their way to the wilds of Texas. Later he assumed their vows, donned their habit, and put love and the world behind him. When this mission was planned he asked permission to help build it, and it was then that his companions discovered that he was a skilled artisan, a genius in fact, who might have had the world at his feet had he continued to work in it and for it.

“This window, said by experts to be as perfect in form and workmanship as anything found in the cathedrals of the old world, is the memorial he left of himself. The winter after it was finished he caught a severe cold and died of diseased lungs; but the Brothers knew that it was of a broken heart. He had wrought into this window the pathos and passion of his lonely life, and there was no vitality left to carry him further on the road.”*

*Nora Franklin McCormick, in “San Antonio, Historical and Modern”.

SAN JUAN CAPISTRANO—THIRD MISSION.

A "Restored" Chapel—An Acequia, Ancient and Modern in Utility.

The Mission San Juan Capistrano was named for Santo Giovanni de Capistrano, a Franciscan friar, born in 1836 in the little town of Capistrano, in the Abruzzi in Italy, formerly known as the two Sicilies. This mission is situated about six miles from San Antonio, near where was later built the bridge over San Juan ford. Unlike the missions of Concepcion and San José, this mission formed a part of, and is built into, the boundary or rampart wall

The chapel is very plain and simple in construction,—just four walls, the towers being merely an elevation of the east wall and with open arches in it for bells. The inside of the walls, now almost obliterated by the ravages of the weather, afford a fine study in rude frescoing, being a curious mixture of New World and Old World ideas. "These frescoes," according to Father Bouchu, "are of later date probably, than the completion of the chapel, and were doubtless permitted to satisfy the Indian nature's love of color."

Along with the art exhibited in these crude figures, is found an elaborately painted Roman arch in red and orange over a doorway, the detail of which is of decidedly Moorish cast. A cross which for years stood at the highest point of the elevated front, finally fell



Rear view of Mission San Juan de Capistrano, taken from near the river—shows cross of stone that fell intact to the ground and was later destroyed.

intact and later became destroyed before the chapel's restoration. With this recent restoration there disappeared an old iron window wonderfully hand-wrought. Much of the walls of the old court still remain, while its well, although dry, has a well-preserved curb. In the rich fields beyond the chapel and the western wall, stretching down to the river, one can imagine the hooded friar standing, supervising the labor of the neophytes. Near the ruins of this mission is an old aqueduct made by the Franciscan fathers over one hundred and fifty years ago. A series

of low, massive arches, extremely picturesque, carry the waters over Piedra Creek to irrigate the land of the fourth mission and even to this day, that of ranches beyond. It is said that in the vicinity of San Juan Mission more traces of the Indians, in faces and characteristics, are to be found than anywhere else in Texas.

SAN FRANCISCO DE LA ESPADA—FOURTH MISSION.

Traditions of "St. Francis of the Sword"—A Modern Padre Francisco—First Camping Ground of the Army of Independence.

When, in 1731, the three East Texas missions were re-established on the San Antonio River that of San Francisco de la Espada was placed on the right bank of the river about twelve miles below the present San Antonio, and the erection of stone buildings commenced. Tradition has it that in building the walls the mortar was mixed with asses' milk which the priests consecrated to the service. It was dedicated to St. Francis of Assissi, the founder of the great order of Franciscans, and tradition says that the old tower was built in the form of the hilt of a sword, the imagination of the founders supplying length to the blade, thus completing the similarity to the whole weapon, and the mission named San Francisco de la Espada—St. Francis of the Sword.

The meaning of the Spanish word "Espada" as connected with the name of the meek Poverello of Assissi seems almost paradoxical. The following incidents in the life of the penitent of the Umbrian hills may throw some light on the subject:

First, Thomas of Celano, first biographer of Francis of Assissi, refers to Francis' love for "fine clothes and showy display," and speaks of his (Francis) being "the foremost in every feat of *arms*." It is well known, that in his youth the son of Bernardone oftentimes took part in petty skirmishes so frequent in those days, between rival cities. May not the word "Espada" in the present case find its connection with the name of Francis to the young man's love for "feats of arms?"

Again, constantly in search of victories, Francis resolved to embrace the military career and to take arms against the Emperor in the Neapolitan states. The night before he set forth, tradition will have us believe, the young soldier had a dream in which he saw "a vast hall hung with *swords* and armours all marked with a cross. 'These,' said a voice, 'are for you and your soldiers'."

The Umbrian was summoned by heaven to be a soldier in the militia of Christ and his sword was to be the gospel of the lowly Nazarene.

The epithet "Espada" attached to the name of St. Francis and churches built in his honor, may find its origin in connection with this incident: In the year

1224, Francis left his poor monastery and directed his steps toward Mount Alverno, "that rugged rock 'twixt Tiber and Arno" called by Dante, "La Verna." Forty days did Francis remain there, praying and fasting, and meditating on the sufferings of Christ. There he beheld the marvelous vision of the Seraph under the form of a roughly outlined "sword." The visible marks of the five wounds of the Crucified, were as a sequel of this vision, on Francis' emaciated frame.

Here again, the word Espada as connected with the name of the Poverello may find an explanation. The medieval mind has handed down to us, through the richness and vividness of its figures, many interesting problems of symbolizing that at times are very difficult for the modern mind to grasp. These suggestive solutions of the name of the Mission "San Francisco de la Espada" are, however, all mere matters of tradition.*

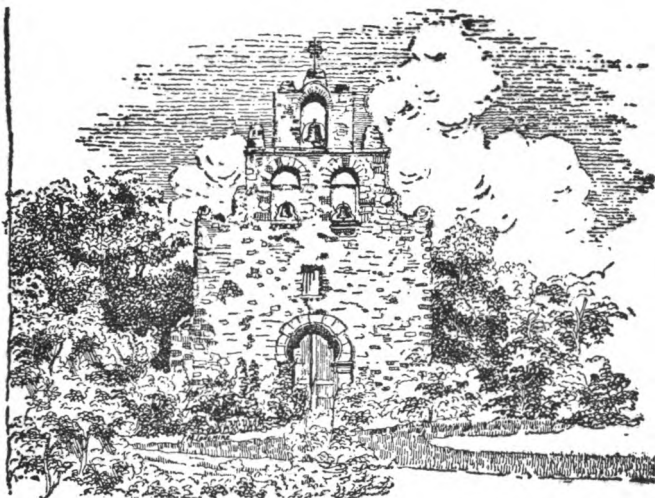
Parts of the ramparts or enclosing walls of this mission are fairly well preserved and show the flying buttresses of a vanishing type of architecture, while others are in total ruin. In the southeast corner of the irregularly shaped square, there projects a small, low tower—a *baluarte* or bulwark—of quite a feudal character. It is in a state of fine preservation, and with its three crudely made cannon holes of dressed stone, and the eye-like orifices made by seven musket holes about eight feet from the ground, it produces

* Rev. Father J. R. Allard, Paris, Texas.

quite a menacing appearance. The rooms to the north were fitted up for a school-house by good Father Bouchu, "Padre Francisco," who was a priest at this mission for a number of years. Under his rule the mission chapel was almost entirely remodeled, while with his own hands he built a comfortable priest's house upon the ruins of the old convent and arcade. Joining with his vocation a knowledge of practical handicraft—being a fine student and a versatile, for he was lawyer, bricklayer, stone-mason, photographer, historian, and printer, as well as priest—he entered into the spirit of the founders with more than ordinary keenness.

The three original bells remain in the belfries unto this day, and still call to service—for service is frequently held in the restored chapel. This chapel is the smallest erected in connection with any of the San Antonio missions. Among its relics is a tiny communion set of wrought silver, the vessels which held the small potions for sick and dying, being engraved A and V. It is said that some of the mission bells were cast in San Antonio. People of this day can have no conception of what the pioneer missionaries from across the sea came to make and to accomplish.

It was when republican Mexicans and Texans protested against Santa Ana's arbitrary rule and his desire to wear a crown, that a Lexington was ushered in on Texas soil at Gonzales. The conquering patriots then marched to the mission L' Espada, their



Mission San Francisco de la Espada before restoration.

desire being to "rush on to San Antonio, capture the garrison before it could get reinforcements, and then on to Mexico to dictate terms of peace in the capital of the Montezumas."*

In a beautiful grove of trees, occupying the square, which is still plainly outlined by the crumbling walls, the Texas army of Independence made its first camping ground at the mission Francisco de la Espada. Here also, Stephen F. Austin joined his troops as commander-in-chief, on his return from Mexico. From

*Smithwick, "Evolution of a State."

this point Fannin and Bowie* with 90 men were dispatched to reconnoitre and select an eligible situation near Bexar for an encampment and from which to direct operations against the garrison. They finally selected a piece of ground in a bend of the river some 500 yards from the Mission Concepcion, and about one and a half miles from Bexar. Here the little army in advance halted for the night, and here fought on October 28th, 1835, the first regular battle of the Texas Revolution, defeating 400 Mexicans; a battle so ably fought and so brilliantly won as to well deserve the commendation bestowed by the Consultation, when on November 3rd, on motion of Sam Houston, that body thanked the officers and men for their heroic gallantry and valor.

CHAPTER XVIII.

THE SAN ANTONIO MISSION ERA—DEVELOPMENT, DECLINE, AND CLOSE.

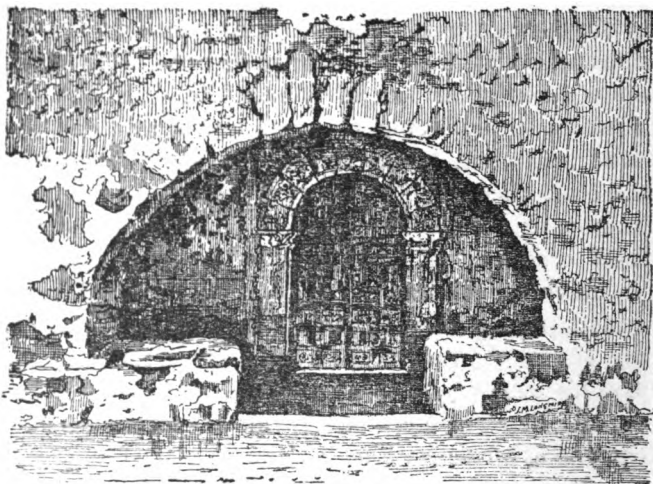
Expeditions Against the Apaches—Father Santa Ana
—Valuable Historical and Ethnological Treasures
—The Neophytes in the Missions—Tribulations and
Growth—Secularization and Ruins.

The growth of the western district of Texas after the founding of San Antonio, was seriously retarded

*Noah Smithwick was a member of this army. He accredits Coleman as accompanying Bowie and Fannin on this expedition and as being one of the conquering officers.

by the depredations of Indians, who menaced the missions and settlers by frequent raids upon their stock, often resulting in loss of human life. The eastern Apaches, tribes living in general west of San Antonio and south of the upper Colorado River, were the chief offenders. No doubt the cupidity and lawlessness of the white man were much to blame for these hostilities, as for others in American history. To check these outrages, the missionaries used their utmost powers of persuasion and furnished missionary Indians to aid the soldiery. The troops at San Antonio usually stood on the defensive, but occasionally they made campaigns into the enemy's country, and as a rule, with telling results. The first formal campaign from San Antonio was made in 1723, under Captain Flores with thirty soldiers and thirty missionary Indians, who, going north and then west 130 leagues, encountered a *rancheria* of Apaches, killing thirty-four Indians, capturing twenty women and children and recovering 120 stolen mules and horses.

During the decade that followed, Apache outrages were interspersed with friendly visits and peace agreements, and there was little open warfare. Meanwhile the garrison was unfortunately reduced from fifty-three to forty-three soldiers—a measure bringing forth a storm of protests from the missionaries, which proved well-founded, for immediately after the coming of the Canary Islanders and the three new missions in 1731, the Apaches' renewed their depreda-



Door inside rear of Mission San José.

tions. In the fall of that year a hard fought battle between the soldiers and Indians took place just outside of San Antonio.

This was followed by two formal campaigns against these Indians, many of whose outrages were of the most diabolical sort. But the missionaries saw in these campaigns other than a mere desire to afford protection for the settlements. In 1740, Father Santa Ana wrote, "If the campaigns which they make were conducted with more discipline and with a better and more disinterested purpose, it would not be so difficult to secure peace with the Indians in their own country. . . . Of what took place in the last

campaign, I can only say that it is very important that others like it should not be made, for neither God nor the king gains anything, while the hatred of the Indians is increased, the peace of the province thus becoming more disturbed."

Within the decade and a half following 1731, life in the missions was broken by the arrival of pack trains from the interior, periodical buffalo hunts, cattle killings on the prairies, and disputes between the missionaries and their secular neighbors. One form of discord arose over the mission guards. The missionaries needed and always demanded a few soldiers to protect them on their missionary journeys, to aid them in supervising the work of the neophytes, and to assist in the manual labor of the missions. The king therefore required the presidios to furnish a specified number of soldiers for that purpose. But this order was disregarded by Governor Franquis, who in 1737 took away all the mission guards, which resulted in the 137 neophytes of Mission Espada absconding in a body in June of that year, followed by many of those of San Juan and Concepcion during the two months following. The wrangle which ensued between Governor Franquis and the missionaries was a bitter one. All the evidence adduced would indicate that Franquis was a violent man. It was charged that soon after the arrival of Franquis at Bexar, he took the Indians from their missions and compelled them to work without compensation, and

that to escape this burden they deserted from the missions, while heathen Indians were deterred from entering therein. The missionaries protested to the viceroy, whereupon Franquis made a personal attack upon the complainants, banishing them, intercepting their letters, impeding their exercise of authority, and using insulting language.

In May, 1737, the viceroy ordered Franquis, under a heavy penalty, to desist from removing neophytes from their missions, to leave them wholly in charge of the missions and to cease his abuses. But the matter did not end here. In a further investigation instituted by Franquis, it was shown that the Indians at the missions were being overworked, underfed, and mercilessly flogged; that this was the cause of their desertions, and that during Sandoval's term the greatest cruelties had been practiced in recovering run-aways. But this testimony, being partisan, can not be too seriously considered.

A conflict taking place between the missionaries and the citizens of the adjacent villa of San Fernando de Bexar, occurred about 1740, when the Canary Islanders desired to utilize the mission Indians on condition of paying them wages. It was not until 1745 that a covenant was made,—Father Santa Ana representing the missionaries and Indians, the very illustrious *cabildo* having assembled in the buildings what served for an *ayuntamiento*. In spite of the agreement that the dispute should forever cease because the complain-

ants wished to have "now and in future, peace, union and harmony," quarrels continued much to the detriment of the community, and since wrangling and conflicting reports were the rule, it is not surprising that the government in Mexico was often greatly deterred from giving the needed assistance to the province.

During these fifteen years a score or more of priests, not to mention lay brothers, labored at the San Antonio missions alone, instructing with commendable zeal, the neophytes within. The central figure among them was Fray Benito Fernandez de Santa Ana who arrived in 1731, and most of the time thereafter was president of the four Queretaran* missions. After living three years at Mission San Antonio de Valero he moved his headquarters to Concepcion. Scarcely less conspicuous was Father Francisco Mariano de los Dolores y Viana, who arrived in 1733 and remained until 1763, succeeding Father Santa Ana as President. His residence was at Mission San Antonio de Valero. None did more valuable service for history than diligent Father Martin Garcia, of Mission San Antonio, who wrote a long disquisition concerning the management of Indians, and copied in his own handwriting many of the older records of the missions to preserve them from destruction. The painstaking re-

*The Missions San Antonio de Valero (Alamo), Concepcion, San Jose' and San Francisco de la Espada, being administered by the college of Santa Cruz de Queretaro, were known as the Queretaran Missions. San Juan de Capistrano was known as a Zacatecan Mission, having been founded by friars of the College of Guadalupe de Zacatecas.—*Bolton*.

ports and correspondence of the missionaries as a whole will always stand as a monument to their training and intellect, and though as yet little known, will constitute a priceless treasure of history and ethnology.

According to the Laws of the Indies the missionaries were enjoined to instruct the Indians in their native tongue, and in the colleges professorships were established to teach them, but on account of the many dialects spoken by the Indians, and their native languages lacking terms in which to express the Christian doctrine, this was well-nigh impossible. Consequently, as a rule all mission Indians except those adult upon arrival, soon spoke Spanish. Along the Camino Real (King's Highway), between San Antonio and the Rio Grande, roamed numerous, weak, unsettled bands of Indians, many of whom spoke a common language known as the Coahuilecan. In 1760 Father Bartholome Garcia of the Mission San Francisco de Espada, published a *Manual* for religious instruction in this language which served for about twenty tribes.

There were three Indian tribes originally at the Mission Concepcion, but by 1745 members of at least fifteen others had been influenced thither. The tribes taken to these three new missions during this period, were mainly from the coastwise country rather than from the interior. The facts suggest much patience and long, weary and dangerous journeys by the missionaries, not only to attract new heathen, but to re-

cover absconding neophytes. These fugitives sometimes fought, they even committed suicide by drowning or jumping over cliffs, rather than return to the flogging which they feared they would receive as punishment for their flight.

In spite of all these tribulations, the missions in the vicinity of San Antonio made a good showing. In five years, ending in 1745, the four Queretaran missions baptized nearly 700 neophytes, and there were living at these missions 885 Indians, of whom 135, mostly new-comers, were still unbaptized.

By 1745 all the missions of San Antonio had good irrigating ditches and raised maize, beans, melons, calabashes, sweet potatoes, and other vegetables, often having a surplus to sell the garrison. On the ranches of the four missions combined, over 9000 head of horses, sheep, and goats were pastured. The buildings of the missions had not yet taken permanent form, although substantial beginnings had been made. Mission San José was the first of the San Antonio missions to be finished, and the day of its completion was made the occasion for locating and beginning Concepcion, San Juan and Espada missions—March 5th, 1731. The seating capacity of the church of San José mission accommodated more than 2000 persons. This, however was not the final and magnificent structure which was begun in 1768, and completed ten years later.

In Father Santa Ana's report, made in 1745, he wrote that in that year a stone church at Concepcion was almost half completed and for the time being, an *adobe* building was used in its place. The Indian pueblo was composed of thatched huts, but enclosed by a wall of stone and mortar,—a *pueblo* being closely connected with each church and monastery. There were three stone houses for soldiers and a stone granary at Concepcion. The missionaries lived in a stone building of two stories, the living rooms and cells being above and the offices below. At San Juan both the church and the houses of the Indian village or pueblo, were of thatch.

By 1762 the church at the Mission Concepcion was completed.* It was 32 varas long by 8 wide, built of stone and mortar, with vaulted ceiling, dome and bells and contained a sacristy and a chapel. The other missions were wonderfully improved in buildings and equipment, each having its convents or monastery, including cells for friars, porter's lodge, refectory, kitchen, offices, workshops and granary, usually all under one common roof ranged around a *patio*. An important part of each mission was the workshop; here the neophytes not only helped to supply their economic needs, but got an important part of their training for civilized life. At each of these missions the Indians manufactured *mantas*, *terlinguas*, *sayales*,

*This chapel after becoming a ruin, was repaired and rededicated to Our Lady of Lourdes, May 2, 1887.

rebozos, *fresadas*, and other common apparel of wool and cotton. Each mission had its ranch some distance away where the stock was kept, with one or more store houses for the families of overseers, the necessary corrals, farming implements, carts and tools for carpentry, masonry and blacksmithing.

Mission Concepcion, as a protection, had a stone wall with three gateways, as well as two bronze cannons of an 8-inch caliber with a weight of three *arrobas*, eight *libras* (83 pounds each). The San Juan Mission had two swivel guns for defense, twenty muskets, and probably a wall.

In the order of 1761 for a report from the various missions of New Spain, that rendered by the Queretaran missionaries was far more satisfactory than that made for the Zacatecan missions, the former showing a steady spiritual growth since 1745. San José was especially mentioned in this report as one of the most flourishing, both as to temporal and spiritual increase, that the college of Queretaro had had in the forty-one years of its establishment.

Designed as frontier institutions, the missions were intended to be temporary. As soon as work was done on the frontier, the missionary was expected to pass on to another. In the theory of the law, within ten years each mission was to be turned over to the secular charge and the common lands distributed among the Indians. But this law was based upon experience with the civilized natives of central Mexico and of

Peru; on the northern frontier, among the barbarian tribes, a longer period of tutelage was always found necessary.

On April 10th, 1794, the missions of Texas were ordered secularized, by Don Pedro de Nava, commandant-general of the North Eastern Internal Provinces, and the community system by which the Indians held their property was also ordered discontinued. These lands were partitioned among the Indian dependents, certain portions being set aside for the payment of government taxes. Thus the missionaries ceased to have the administration of the Indians and their temporalities, and they became as other Spanish subjects, responsible alone to the civil authority. That this decree of De Nava was not obeyed in all portions of Texas is proved by a decree of the Spanish cortes of September 13th, 1813, by which all the missions in Texas were ordered secularized. It was not known until September 15th, 1823, that the supreme government of Mexico ordered the execution of this decree. Finally in 1827, the legislature of Coahuila and Texas divided out the mission lands.

On September 30th, 1825, Father Francisco Maynes was made the last president of these missions, named Foreign Vicar by Senor Don D. Leon Lubo Guerrero, Vicar Capitular and administrator of the Diocese of Monterey. During this administration all the missions and their lands were delivered by Father Maynes to the Bishop of Monterey. These lands having been

distributed to the Indians by *suertes* or lots, Bishop Odin bought back some of these *suertes*, and taxes on these lands have been paid by the church ever since. The state has never excluded the rights of the occupants, but recognized them, as proved by the law-suits gained by Bishop Odin in 1865.*

Thus, briefly told, were created, flourished and died the missions of San Antonio's environs. Their location, once primeval, is being rapidly encroached upon by the outstretching boundaries of what was once a hamlet arising around a cross planted by a conquering expedition. It is now a magnificent city, made possible by the lonely and self-sacrificing work of the penitential monk. Its history is a wonderful fabric, woven as we have seen, from the fibre of the souls of its strong men and dyed in their life blood, mingled with the tears of its noble women.

*Wm. Corner's "San Antonio de Bexar"—(Right Rev. Bishop Neraz's Reminiscences.)

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